

EVERY SATURDAY.

# THE PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JULY 6, 1901.

1429 Market St. No. 27.  
Between 10 & 11th Sts.

## HOW PLEASANT!

How pleasant when the day is done,  
And we retire to rest,  
To know that we've wronged no one—  
That we have done our best.  
To know that we've been good and kind  
To all we've met to-day;  
That we have spoken pleasant words,  
To cheer them on their way.  
This is a pleasant world we're in,  
And we should ever try  
To see the good in everything,  
And let the bad pass by.  
There's many whom we meet in life  
Who may look stern and cold;  
But it may be the inner life  
Would shine like burnished gold.  
The earth is filled with precious gems,  
But they are hid from view,  
While those that lie exposed to sight  
Are very, very few.  
Then judge no one by what you see  
Upon the outer side;  
The finest pearls beneath the sea  
May have rough shells in which they  
hide. G. W. SANFORD.  
Verdugo, Cal.

## BORDERLAND

### In Vision Saw the Murder.

After the funeral of George Stover, who was murdered on Saturday night, April 20, 1901, Mrs. Margaret Butcher, a cousin of Mrs. Stover, made the following remarkable statement:

"On Thursday, April 18, I fell asleep in my sitting-room, and I saw a boy of 18, with tawny hair, blue eyes, broad shoulders and big hands, deliberately aim a revolver at George Stover's head, fire and run, making the jump over the fence at a single bound. On Friday, the day before the murder of George Stover, I saw the boy in real life standing in the alley back of Stover's house, and that night I awoke my husband to tell him of the coincidence.

"Later in the night I saw the murder re-enacted, just as I had witnessed it on Thursday. I took a nap on Saturday afternoon, and, as I hope to meet my God, I saw that awful scene a third time—always the same cold blue eyes, the same shining, tawny hair and the same thin, bloodless lips. That night George Stover was murdered."

Mrs. Butcher is a clear-headed, unemotional woman of 45 years, and her description of the assassin seen in her dreams fits a known enemy of the murdered man.

Notwithstanding the downpour of rain, hundreds visited the house, but the curiosity-seekers were balked by the funeral being held at noon instead of at 2 o'clock, the hour announced. Rev. M. Gaul,

pastor of the 29th and York Sts. Methodist Episcopal Church, conducted the services which preceded the interment in Cedar Hill Cemetery.

The once snspeted daughter, Anna Stover, whose misfortune it was to be the sole occupant of the house when the father received his death wound, demeaned herself in a manner natural under the circumstances. Before the lid of the modest casket was replaced, the mother and two daughters tenderly kissed the cold, upturned, placid face.—*Philadelphia Inquirer*.

### Foretold Her Death.

Fifteen years ago Amelia Davis, then a child of 13, lay insensible and grievously ill at her home, at Kirkwood, near Camden, N. J. Around her bedside sat her relatives, sadly awaiting the end. Suddenly she opened her eyes, smiled and spoke. This is what she said:

"I shall not die now. I shall not die until June 16, 1901."

They thought her wandering in mind, but from that moment she recovered and was soon in the full flush of health. Relatives and friends alike forgot her prophecy, but not she.

TOLD HER MOTHER GOOD BYE.  
When she went to bed June 15,

1901, she kissed her mother and said:

"Good-night. I shall be dead to-morrow."

The mother smiled, and told her she was foolish. In the morning she went to call her. She found her lying with face upturned—a placid smile on the lips—dead.

This was the story told to Coroner Robinson, but with added details. When 13 years old, the girl was seized with a strange malady. She fell into a trance and lay so for three days. The doctors were baffled, and eventually abandoned hope. It was on the fourth day that she awoke. Then she made the prophecy. Angels had come to her in her sleep, she said, and told her.

HAD FAITH IN HER VISION.

"Painlessly and happily I shall die on June 16, 1901," were her words, and never since then had her faith in the vision wavered. Her mother and others who knew called it "hallucination," but in every other thought she was rational and prosaic.

All the family told this at the inquest, and medical science being mute, the verdict, to satisfy the skeptical requirements of the law, read: "Death from organic causes."

—*Exchange*.

Be just and fear not.



Woodland Scene and Brook—Ideal Place for Vacation.

## An Apparition.

Considerable excitement has been caused in East Grand Forks by the reports of a number of people residing on Lower Water St., to the effect that about 10 o'clock each evening for a number of nights past a wierd figure has been seen as though clothed in a mist-like garment, passing down the lane that leads past the Charles Beaver residence.

The story goes that the apparition comes from the woods each night, and seems to float toward the river until it reaches the Beaver residence, where it pauses, sometimes entering the place for a few moments and sometimes simply stopping in front of the door and pointing toward the house with its ghastly fingers; then gathering its misty garment about it, upon which it is said there are spots of blood, it floats on down the road and disappears in the river near the spot where the body of Charles Heck was found a few months ago. Some of the people have become so interested in the matter that it is said a watch will be kept along the haunted path for a few nights to see what the spirit is trying to get at.—Grand Forks (N. D.) *Herald*.

## A Distorted Story.

The Chicago *Inter-Ocean* has the following from Indianapolis, Ind.:

Mrs. Ferry and sister, who are popularly believed to be witches, are attracting much attention in Dubois county. People go miles to see them, and there are many rumors afloat about supernatural powers. For the past month cattle have been dying by the wholesale, and farmers say it is caused by the sister of Mrs. Ferry, who, they say, has an intense hatred to all animals. The sister is a dwarf, less than three feet in stature. She has piercing dark eyes and they are set far back in the head. Her face is pale and emaciated. She is, in fact, a walking skeleton. Children are afraid to meet her on the public highway, and neighbors say there is a spring back of the house filled with snakes and frogs. The neighbors say Mrs. Ferry and her sister are seen often at the spring playing with the reptiles. It is said a cow in the neighborhood recently drank of the water and died in terrible agony.

Dr. J. M. Peebles said at the Convention that many years ago he had a sitting with Mrs. Eddy, now the great Christian Science teacher, who now denies faith in Spiritualism. She was then a practicing medium.—*Detroit News*.



## Our Occult Forces.

CONCENTRATION, THE MASTER KEY TO  
PSYCHICAL DEVELOPMENT.

By W. J. COLVILLE.

Whoever in the calm, restful silence of a sequestered retreat can realize the highest spiritual communion with that omnipresent divine life which is both Over-soul and indwelling spirit, needs no outward aid to devotion, and therefore can well afford to dispense with all religious and other ceremonials.

But in the present condition of the world, taking people and conditions as they are, but ever striving to raise them to where they are not yet, but whither they are capable of ascending; true philanthropists can find much use for those valuable aids to concentration which, whether or no they are expressed in outward symbols, can be readily held in the form of sentences of thought.

In the well-trodden fields of medical research diagnosis plays a very important part, and among students of psychic law clairvoyant diagnosis of disease is a very common expression.

Let us here undertake to explain clearly wherein lies the fundamental difference expressed in such phraseology, from that on which the art of spiritual healing through appropriate suggestion is based.

To name or describe anything is to mentally picture it and thereby convey its image to the mind. The knowledge of the potency of such suggestion lies at the root of all varieties of ancient and modern magic and does, indeed, cover the ground of nearly all religious statements concerning our power to unite ourselves with all orders of spiritual intelligences *at will*.

## MATERIAL HELPS.

To steadily concentrate the mental gaze upon an object or to hold persistently to the inward pronunciation of a forceful word is to invoke association of the most intimate kind with the reality which lies behind the chosen symbol. "Call upon me and I will answer," is a sentence which philosophers may well attribute to every plane of consciousness in the Universe, and when we are informed in the Scriptures that whatever we seek with our *whole hearts* we shall surely find, we are but reminded in the tersest possible language that wholehearted, *i. e.*, undivided devotion to any object secures our union with it. Love is the impelling force everywhere. Love is the infinite creative agent by means of which all things are fashioned, for out of love springs desire, aspiration, courage, determinate resolve—in a word, all that can enable us to carry projects into effect.

Among the numberless sentences which contain volumes of meaning that we owe to Swedenborg, we know of none which contains more wealth of teaching than the following: **THOUGHT GIVES PRESENCE; LOVE GIVES CONJUNCTION.** We bring into our presence or we go into the presence of whatever we fix our thoughts upon; but what we love we become, for the act of loving is the cause of becoming.

Ask a mother just separated from her darling only child to concentrate upon that beloved girl or boy, and think you she will reply: "It is so hard for me to concentrate, my attention is so easily diverted." Such language would give evidence that her child was so little dear to her that she could not summon up enough affection to protect her against the inroads of surrounding vanities.

A very old and rather laughable story has often been told of the devoted housekeeper and cook who, in the midst of a superb concert, was heard by the audience to exclaim during an unexpected lull in the music, "We fry ours in lard"; but though the story has been told a thousand times and more, we doubt whether many who have heard and repeated it have dwelt upon its significance long or deeply enough to read its application to our present theme. Whoever made that remark was so wrapped up in the frying of fish, doughnuts or some other table delicacy, as to carry with her, wherever she might go, the perpetual thought of fried victuals and the manner of preparing them. To her, cooking and eating greasy food constituted the supreme object of present existence, therefore even the grandest music was quite subordinate in her esteem, and she, by her most irrelevant conversation in the concert room, merely evinced her constant mental attitude. But turn now to a reverse picture.

Some young ladies are at a Cooking School where Miss Parloa, Mrs. Rorer or some other high authority on the culinary art is teaching and illustrating the science of making savory omelets or delicious custards, and lo! a voice is heard during a pause in the lesson, exclaiming: "I think I prefer the Moonlight Sonata to all others."

These two incidents are essentially alike. The lover of cookery cannot be distracted from it by even the finest music, while the lover of music thinks of it and whispers of it even when the most enticing dishes are being exhibited and their chemistry described.

The conversation of gigglers and gossips at public gatherings (often overheard, by the way, by many who regard it as a dishonest and therefore insufferable nuisance) readily reveals the mental vacuousness of those disturbers of the public peace. Those who have no ambitions or desires above frivolity, and especially those who dote on scandal, render themselves oblivious and impervious to all that is higher than personal vanity, or what is far worse—calumny and detraction.

Some years ago when we were lecturing in the State of Michigan some Methodist revivalists were busy circulating cards among all the young people they could influence to take one having this inscription: "If you were to die to-night where would you go?" We undertook to write on several of those cards what we knew to be the only truthful and reasonable answer: "To whatever place your deepest affections would carry you," and though that reply embodies the very essence of spiritual philosophy, it aroused no storm of opposition, but created great interest in a lecture we delivered soon after, taking the question on the card as our advertised topic.

We might easily expostulate at limitless length upon so extremely fertile a theme, and we should certainly consider our statements incontrovertible were we to extend them till they included the asseveration that whenever we are sound asleep, or in deep trance or complete reverie, we are actually in direct and intimate relationship with the identical state which would be ours were we instantly to become disrobed of our present fleshly habiliments.

## SILENT MEDITATION IMPORTANT.

Silent meditation induces self-knowledge; introspection and self-examination show us where we stand inwardly, and in no way can we get our bearings more perfectly than by thinking over a list of subjects on which we could concentrate our attention, and then pick out the one above all others on which we desire to concentrate. There are two or three very important considerations we particularly wish to offer, growing out of such questions as the following, with which we are constantly being plied. The first and perhaps the most frequent of all is: How can people concentrate their attention on spiritual objects when material cares and duties demand their constant attention?

## REQUISITES TO SPIRITUAL GROWTH.

Our reply to this very old query is simply as follows: Always remember that there are two requisites to spiritual growth: first, the desire for it, and second, the expectation of it. Humble manual work, falsely called drudgery, is not debasing, and it certainly behooves all educators to insist that honest duties faithfully performed can never hinder spiritual development. Whatever your tasks may be, regard them in the light of training for whatever work you love the best.

No material thing can keep you from angelic society if you are inwardly prepared for it, and as it often transpires that one's best and noblest ideas come during working hours and while employed with humble tasks, let no one attempt or allow himself to desire to shirk a single responsibility, but learn that through daily duties of every sort the deepest spiritual wisdom is obtained and the richest spiritual insight reached.

Profound philosophers like Emerson have again and again declared that it is not bodily travel or exemption from outward tasks that is necessary to free the spirit from bondage to what is sensuous, for our deliverance therefrom comes always and only through fixed determination to employ the outward work we do, as means to the end of spiritual unfoldment. To use an occult term, the "Guardian of the Threshold" always confronts you with the fallacy which you must steadily rebut that your

present engagements are so unfavorable to your inward growth that you must abandon either it or them.

The successful candidate for honors refuses to be deterred by such subtle sophistry and presses boldly forward, using immediate obligations as means to the highest ends of spiritual attainment. Another question very frequently preferred is: "Do you not consider periodic retirement from the outer world essential to inward growth?" Our answer to this query is: However necessary retirement may be, outward quietude is far less important than inward repose; therefore remember Andrew Jackson Davis' MAGIC STAFF: "In all conditions keep an even mind." It is only through self-discipline, only through determined, resolute, persistent effort to keep the thought centered on the selected object, that victory can be won over the distracting forces of the earth's chaotic atmosphere.

## CONCENTRATION OF THOUGHT.

Now as to the part played by concentration of thought in mental and moral therapeutics. All healing is through harmony; whatever induces harmony is a healing agent. The best healers have ever been those who took the discording elements of the external state and showed how by superior and interior government they could be brought into cosmic concord.

Let us always remember that the primal will, the deepest love of our nature is always for the pure, the beautiful, the true. It is therefore on the plane of inmost desire that we affirm that we are whatever we will to be, and we do truly enter into the deepest and fullest conjunction or consociation with whatever we elect to fraternize with in this most essential way. The last minutes of wakefulness at night are most important of all, in giving directions for the education to be received in sleep; and the earliest movements of the business day are most important in giving directions to all the coming period of wakeful industry. Before permitting one's self to sleep at night, or commence work in the morning, it is an excellent practice to go through the salutary exercise of determining upon the goal you wish to reach and the company you wish to keep.

Take your stand firmly on these points, then with quiet inward assurance, having consecrated yourself to an aim and having chosen your unseen associates, go to your duties, be they what they may, then doing all you do with commingled intention and expectation to attain a predetermined prize, you are on the right track to the summit of your laudable ambition.

Concentration on a given theme soon becomes habitual as with all studies and pursuits, scientific, artistic, etc. Drudgery is at the beginning of the task, and charming work of rare interest, causing much delight later on. So with every honest determination to unfold inwardly, persistent travel in the path makes journeying in the upward way delightful.

Keep thy promises to thyself as faithfully as to thy brethren.

—o—

## New Thought for the New Century.

President Angell, of the University of Michigan, in an address to graduates, is reported in the *Chicago Record-Herald* to have advised them to pursue studies in the world of thought, and not to be afraid to embrace truth wherever found. He says:

"This is, it must be confessed, pre-eminently a period of transition in the conception of the Scriptures and of theological doctrines. Archaeological discoveries in the East and critical study of ancient manuscripts have profoundly affected our views and interpretations of the biblical writings, and scientific research and philosophic discussions have shaken the foundations of some dogmas long and widely cherished."

"To many persons, especially to many elderly persons, it is painful to acknowledge them. The transition for this generation from the old misconceptions to the new truth is a difficult process, and not unattended with some temporary discomfort, and even danger. Doubtless the disciples of the new truth will be led into some exaggerations and will make some unhappy mistakes."

Dr. Angell stated very forcibly that the transition "from old error to new truth is inevitable," and fearlessly advised the graduates to aid in the change.

VOX.



## Spiritualism Still Vital.

JANE E. POTTER.

In a sermon preached in the Park St. Church, Boston, on Sunday, June 16, the Rev. J. M. Buckley, editor of the *Christian Advocate*, referring to what he was pleased to call "the fall of Spiritualism," said that "it consisted simply in unbelief of the Bible, with a ghost thrown in."

This is a lamentable example of ignorance from an unexpected source. It is a fact that many intelligent Spiritualists do not discard the Bible. Spiritualism, as we know it to-day, is largely supported by church-going people, by avowed Christians. It is principally they who help pay for bread and butter for our psychists and preachers. When dear ones are taken from their arms by what they call "death," and the preacher and his creed fail to comfort them, they seek consolation through Spiritualism, and their mourning is at an end.

A belief in the continuity of life is exchanged for absolute knowledge. They receive a new light. The Bible becomes more clear to their intelligence. They find it filled with evidence that Heaven is not a long way off, but that departed friends are near to comfort and bless them, to speak with them.

Spiritualism has had no "fall." Never has there been a time when it comforted the multitude as it does now. Thousands of families, many of them devout members of churches of different denominations, hold their private family "circle" as sacred to them as Heaven itself. The Rev. Mr. Buckley is preaching in the dark.

New York.

## From the N. S. A. Home.

The work of this organization goes on with regularity and encouragement. Our missionaries have done splendid work since our last convention, and they report that there is a large field of work for the earnest speaker and medium, if only the rank-and-file among us will do but a little, each, to defray expense of mission work, and allow the workers a trifle for their labors. The N. S. A. has already spent a goodly part of its funds this year in sending our missionaries from place to place, and we hope that another year will bring to its treasury such a sum as will enable it to largely increase the force of active missionaries, who—like Mr. and Mrs. E. W. Sprague—can carry both philosophy and phenomena to the hungry souls who ask for truth. Mr. and Mrs. Sprague have chartered about 20 new societies, and have built up others that were at a low ebb. They report great interest shown in the Cause, and they have labored early and late, amid hardships—as well as among more pleasant places—for the spread of Spiritualism and the awakening of the people to the truth of immortality.

Mrs. Carrie Twing, too, has done a fine missionary work, in the name of the N. S. A., in Mississippi and Tennessee, and has found the people in those sections eager for knowledge of the other life, although mostly very ignorant of the claims and teachings of our Cause.

In May, some of the good friends in Baltimore arranged an evening meeting for the benefit of the N. S. A., at which local mediums and

musicians gave pleasing evidence of their gifts, and at which Mr. and Mrs. Longley, of the N. S. A. headquarters, also assisted. The result was, a full house, an interesting meeting, and a net outcome of \$41 for the N. S. A.

By the compromise of a will suit—and a triumph for Spiritualists—the First Spiritual Church of Baltimore comes into a bequest for the building of a temple. Its share of the estate will amount to more than \$40,000, and the sun shines upon its prospects accordingly.

Our arrangements for the ninth annual convention of the N. S. A., to be held in Washington next October, are about completed. A most interesting convocation this will prove to be. Many important questions are to be considered, and changes in the By-Laws may be made. We expect a large attendance. We are all looking forward to the presence of Mrs. Lillie at that time, as a harbinger of goodwill and peace from the golden West to the East, and to the N. S. A.

The venerable Herman Snow—now in his nintyeth year—of Cambridge, Mass., who for years was a resident of San Francisco, and who is a staunch Spiritualist, has just sent me the following fragment of a poem, written 50 years ago by John Pierpont, on the death of his grand-child. As our beloved "Father" Pierpont is well known to many Spiritualists as a grand worker for our Cause, and in all humanitarian lines, through mediunistic mortals, Mr. Snow requests that I send these verses to the JOURNAL for its readers to enjoy, which I am very glad to do.

I cannot make him dead,  
When passing by the bed  
So long watched over with parental care.  
My spirit and my eye  
Seek it inquiringly,  
Before the thought comes, that he is not there.

Not there! Where, then, is he?  
The form I used to see  
Was but the raiment that he used to wear.

The grave that now doth press  
Upon his cast-off dress,  
Is but his wardrobe locked—he is not there.

\* \* \* \* \*  
He lives! In all the past  
He lives! Not to the last,  
Of seeing him, will I despair.  
In dreams I see him now,  
And on his angel brow  
I see it written: "Thou shalt see me there."

Yes, we will leave to God,  
Father, thy chastening rod.  
Help us, thine own afflicted ones, to bear,  
That in the spirit-land,  
Meeting at thy right hand,  
"Twill be our heaven to find that he is there.

The poet of 50 years ago has long since found his loved ones in the spirit-land, and in these years it is his joy to send to all the earth his influence of blessing and of love.

Tender greetings to all, and thanks to the editor of the JOURNAL for his courtesy and kindness to the N. S. A.

MARY T. LONGLEY, Sec.

## Seen Any Mahatmas?

GEO. E. LOTHROP, JR.

Who are these strange spirits of whom Colonel Olcott, the famous theosophist, says he has seen 14 in various parts of the world, in London, on deserts of India, etc., garbed as Hindoos, Europeans, etc.? He says:

"A Mahatma is a man who has evolved his spiritual nature and supreme will to the point that he is no longer dominated by his lower passions or by the constraints of the physical body. He is abso-

lutely pure, devoid of desire on exalted being."

His career with Madame Blavatsky is well-known, and from press reports of various Western papers it is evident that the madame was a good materializing medium, while Col. Olcott himself probably has similar psychical faculties. These strange occult people who materialized in his presence were doubtless the same character of spirit residents as those who appear at the Back Bay Temple. Col. Olcott's experiences were very romantic and doubtless quite reliably related in his books; but the pretensions of him and the madame as to exclusive jurisdiction over spiritual affairs was not generally accepted.

Boston, Mass.

## Planetary Outlook for July.

On July 1, 5:09 p.m., Chicago standard time, the Moon falls, and will be applying to an evil aspect of Saturn (a conjunction). This combination is unfavorable for business in general; and until the Sun has passed Saturn, it is an unfavorable and treacherous period for starting new enterprises or making changes of importance. Many will feel blue and downhearted, lacking ambition and confidence, and many will fall below the average in health, particularly those born between Oct. 1 and 8 of other years.

The most favorable times in the month for starting new enterprises, making changes, etc., are between July 6 and 10, and July 15 and 21, but for new business of importance the month is a poor one, on the whole. Better wait six weeks.—*The Adept.*

**Thought.**—The power in each individual that molds him, and makes him what he is, is the power of thought. Thought builds the individual; spirit, mind and body conforms to his thoughts. Man's external work in matter manifests the exact kind and quality of thought he evolves; his material creations are as he thinketh them and willeth them to be. If one does not like himself as he is, or the prospects that he has, or intuitively perceives to be his for the future, he must break the mold of his crystalized thoughts and cultivate new ones more to his liking; for his mental house (corrupt and ugly as it may be) will stand until he himself demolishes it and builds a better one. Nothing but Truth itself can set him free from the limitations created by his thoughts, for these will remain as long as he creates them.—*L. A. Mallory.*

**The Fall.**—It is always a surprise to me that women will sit year after year and be told that, because of a story as silly and childish as it is unjust, she is responsible for all the ills of life; that because, forsooth, some thousands of years ago a woman was so horribly wicked as to eat an apple, she must and should occupy a humble and penitent position, and remain for ever subject to the dictates of ecclesiastical pretenders. It is so silly, so childish, that for people of sense to accept it seems almost incredible.—*Helen Gardner.*

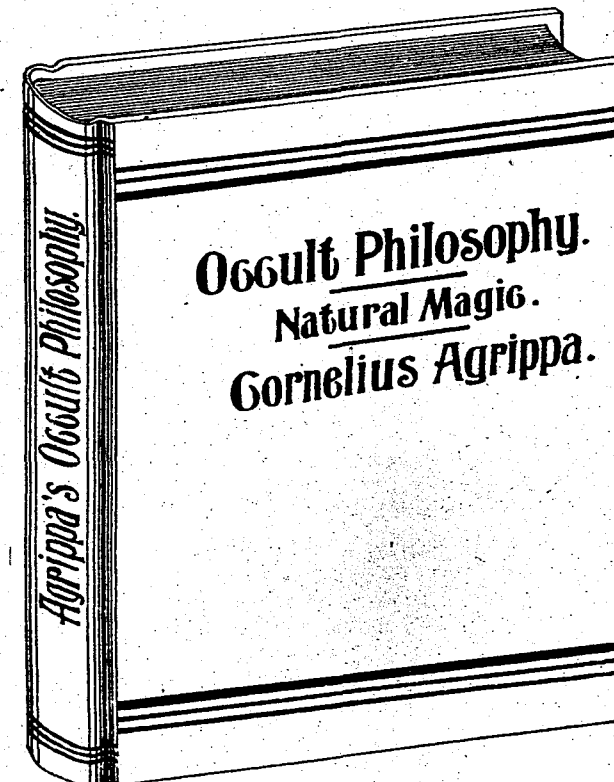
## The Planetary Hour Book.

GOOD AND EVIL HOURS

Calculated for every hour for month of July, 1901. Vest-pocket size. Price, 25c. For sale at this office.

## A Wonderful Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.



In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, or Occult Philosophy.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

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FOR SALE AT THIS OFFICE.

If to be mailed, add 10 per cent. for postage.

**BUILDER AND THE PLAN**—a text-book of the Science of Being, by Ursula N. Gestefeld, N. Y. \$2.00. It is invaluable for all who seek to become enlightened in self-mastery and to gain such understanding of fundamental principles as to become comparatively independent of circumstances.

**SCIENCE OF PALMISTRY and its Relation to Astrology and Phrenology**, by Irene Smith. \$1.00.

**POLITICAL ECONOMY OF HUMANISM**, by Henry Wood. 320 pp. Lee & Shepard, Boston. \$1.25.

**LESSONS IN MENTAL SCIENCE**, by Anna Valle Switzer. 40c.

**RATIONAL MEMORY TRAINING**, by B. F. Austin, B. A. 164 pp. 30c.

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**The Science of Sociology**, by Wallace E. Nevill. Price, 25c. Altruistic and socialistic. For sale at this office. 1844  
THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.



# PHILOSOPHICAL JOURNAL

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The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 80 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JULY 6, 1901.

The Path of Duty does not always open up before us, until we arrive at the point where it becomes necessary to move forward. Difficulties are found, because an easy path is not always conducive to growth and development of our selfhood. Trials are stepping-stones to spiritual attainment.

It Was a Crime to read the Bible 300 years ago. This is not now generally known, but it is nevertheless true. Then no one was allowed to think or reason, except as the Church dictated. To do so was a crime, which called for severe punishment—torture and often death by fire. An exchange records these facts, which should never be lost sight of:

But few people know that in the sixteenth century an Englishman was not allowed to read the Bible, yet it is perfectly true. Henry VIII issued a decree prohibiting the common people from reading the Bible. Officers of state were exempt from the law. Ladies or gentlemen might read the proscribed volume if they did so in their gardens or orchards, but no one was allowed even to read it to the lower classes.

During the reign of Catholic Queen Mary even more rigorous restrictions were enforced. Dr. Franklin, in his own "Life," preserves an anecdote which admirably illustrates this. His family had early adhered to the Reformation, and they possessed an English Bible, which they concealed by fastening it beneath the lid of a close stool.

When the Doctor's great-grandfather desired to read to the family, he reversed the lid of the stool upon his knees and passed the leaves from one side to the other, each portion being fastened down with pack threads. One of the children was stationed at the door on the watch to see if an officer of the spiritual court came in sight. When such an individual hove in sight, the lid, with the Bible beneath it, was quickly replaced.

## Liquid Hydrogen.

Another remarkable triumph of science is recorded in a telegram from London, Eng., which states that experiments have been conducted before the Loyal Society recently with liquid hydrogen. The telegram says:

It is sufficiently wonderful to say that Prof. James Dewar carried in a jar through the streets of London to his lecture-room nearly two quarts of liquid hydrogen, which until recently was the most intangible form of matter known to man.

On arriving before his audience this wizard of science, who deals with temperatures compared with which Arctic cold is like a seething furnace, produced marvels never before witnessed outside of his own laboratory. He reduced hydrogen to a solid which appeared like snow in a test tube, and announced that temperature had been produced eight or ten degrees lower than this, or within nine degrees of absolute zero.

In conclusion Professor Dewar showed how crystal nitrate of uranium, when placed in liquid hydrogen, became, for the time, self-luminous on account of the high electric stimulation brought about by cooling, causing actual electric discharges between the crystal molecules. When cooled, the crystal was removed from the liquid luminosity and electric discharges took place again during the return to normal temperature.

## Creeds are Dying out.

Probably the reason why Spiritualism has never been organized thoroughly is to keep it from crystallizing and forming another sect. Instead of this, the philosophy has permeated the religious thought of the world, and it is wonderful to see how thoroughly that is now being accomplished.

The world will be surprised to read the recent baccalaureate sermon of President Angell of the University of Michigan to the graduating class of that institution. It shows that present theology is being revolutionized. He advised students to "seek the truth in religious matters, and speak it to the world," regardless of dogmas or tenets of the church, be they ever so old and sacred, as will be seen by an article on another page.

In proof of this assertion, we have but to quote the following from the Chicago Herald:

It is impressive testimony to a great religious change when three such men as Presidents Harper and Angell and Dr. Hirsch can speak as they did. The authority of tradition and the church was waved aside by all of them. President Angell, in his baccalaureate sermon at Ann Arbor, justified the higher criticism of the Bible, the separation of the pure truth from the "dross," and said of the doctrine of evolution that "it gives us, when stated with those reasonable limitations which scientific men of the highest repute are now setting, most exalted ideas of the method of divine procedure in respect to sentient beings, as well as to the lower forms of existence, and inspires us with new reverence for

the infinite wisdom and goodness of the creator."

President Harper urged his students to adopt an individual religion broader than any church. He said: "The church is only the outer shell, which takes on a different form and can be destroyed, while religion is imperishable." He spoke of the religion best adapted to the newer life of the world in these terms:

It will be simple. It must be reasonable. It must stand the test of investigation. It must make no false and pretentious claims. It must be a religion of toleration. It must be characterized by idealism, or the artistic soul cannot endure it. It must be ethical. It must also be a religion capable of furnishing comfort in time of trouble, for this is what art and science can do, and this, after all, is the greatest demand of the human soul. The religion of Jesus answers all these tests.

Rabbi Hirsch, who has a different religion from the Christian, was for the most part in perfect accord with Dr. Harper. He ridiculed the pageantry of the church, and declared that the new age was worshiping God in the open. "Secular lines in Christianity are fading away," he said, "and even now the left wing of the Jewish church is rubbing shoulders with the Unitarian."

To the stern orthodoxy of old, these men, two of whom are Christians, exclaim in unison: "Your Holy Book ('those incomparable writings,' as Dr. Angell calls it) is the fallible work of fallible human beings. Your church is a purely human institution without any authority whatsoever. Religion is a matter of individual selection. Jew and Gentile are passing out into the open together."

The good tendencies of such fraternalism and toleration are evident, but if it becomes universal in Christian lands it must cause profound alterations in church activities. The missionary now goes forth by direct authority of the Divine. That gives him his enthusiasm, his resolution, his persistence, his willingness to meet martyrdom. But there is no demand for such martyrdom in a scheme of universal toleration, and if the new religion should resolve itself into a simple deism like the rabbi's, the evolution would be felt from turret to foundation stone.

The question is suggested: "Will chaos come after authority is gone, or will humanity rise on stepping-stones of its dead creeds to higher things?" Our three prophets were optimistic, but there are thousands and tens of thousands who still cling to the sanctions of authority and revelation.

Vacations are now in order. These restful times will give plenty of time for reading and reflection. Either before starting or after getting there it would be well to consult our Catalogue of Books, found in this JOURNAL, and select such as you can feast on, and have them sent to you for mental food.

We also have back numbers of the *Banner of Light*, *Progressive Thinker* and *PHILOSOPHICAL JOURNAL*, which we will send at half-price. These contain much valuable reading. This is a hint to those who desire mental food, at a nominal cost.

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

TWO THOUSAND YEARS IN CELESTIAL LIFE. Introduction to Science and Key of Life. Manifestations of Divine Law. Received through Psychic Telegraphy. Autobiography of Clytina; born in Athens, 147 B. C.; passed to celestial life 131 B. C. Detroit, Mich.: Astro Publishing Co. Price, \$2.00.

The series of communications recorded in this volume were received by Mr. Hodges during 1897 and following years. He, in company with six others, held weekly seances for the purpose of investigating psychic phenomena. Afterwards Mr. Hodges sat alone with a psychic and received other communications, also recorded in this volume, from spirits formerly inhabitants of ancient, classic Greece. These communications were received by telegraphic clicking and recorded stenographically in order to have them absolutely correct. They described life and employment in the spirit-world, including the planets Mars and Jupiter.

Mr. Hodges writes us as follows: "I am informed that on June 14 a dispatch was sent out from this city, which has gone the rounds of the country, stating that suit had been begun against me, and that I had been enjoined from selling the book, 'Two Thousand Years in Celestial Life.' This is an untruth. No such court action has occurred. This proceeds from those who seek to tear down the good in all things. It is the spirit of evil, the antithesis of good that has ever been the means of keeping the world in darkness and misery."

THE BOOK OF RUTH; an idyl of friendship between the heavens and the earth; by Rev. George Chainey. Published at the School of Interpretation, Masonic Temple, Chicago. Price, 50c.

This is the first of a series of occult booklets by Mr. Chainey, who also publishes the *Interpreter*, a monthly magazine for occult students. It contains six chapters and are intended to help the student into full consciousness and the duality of truth.

ESOTERIC VIBRATIONS. by W. P. Phelon, M. D., author of *Three Sevens*, etc. Price, 22c. For sale at this office.

This is an interesting treatise on this important subject, intended, as the author states in the Preface, to induce those who read, to seek further knowledge along the lines of which it aims to be a partial exponent. It will bear some study, for it concerns the Real of which we know so little, and can receive so little of explanation, save by the law of Correspondences, out of the manifested physical. Accept it as an attempt to sow the seed for the harvest of good to come.

The *Arena* for July opens with Prof. Frank Parson's article, entitled *The Sweep of the Century and its Meaning*, and is a striking epitome of the achievements of the last hundred years. What shall probably be accomplished in



the new science of geology during the present century is fascinatingly set forth by C. R. Keyes, Ph. D. Poverty and Social Decay, by A. M. Colwick, is significant and timely. 25 cents. Alliance Pub. Co., 569 Fifth Ave., New York.

CHART OF THE HUMAN BODY—“Eales and Taber's Anatomical and Physiological Encyclopedic Chart of the Human Body.” Price, complete, ready for hanging, by express prepaid, \$5.00.

It is not only an encyclopedia of anatomy and physiology, but gives a digest of symptoms and is a key to osteopathy and all manipulatory treatments. It is a real mine of information, and several thousands of questions can be correctly answered by the data it contains. This chart shows the organs of the human body and their locations, with full information about the secretions and nerves. One of these valuable charts may be seen at this office.

For further information, address I. J. Eales, M. D., 216 Broadway, Waukesha, Wis.

An unusual number of interesting articles appear in the *Ladies' Home Journal* for July. Among them are Ernest Seton-Thompson's new story, The Mother Teal and the Overland Route. Several pages are devoted to timely articles on needlework, cooking, etc. Curtis Pub. Co., Philadelphia. 10 cents.

The first magazine article written by M. Loubet since he became President of the French Republic will appear in the *Saturday Evening Post* for July 13. This important paper, entitled Young Men and the Republic, has a masterly summing up with a fine expression of the strong republican spirit which reigns in France to-day.

N. S. A.—The ninth annual convention of the National Spiritualists' Association of the United States of America and Canada, will be held in the Masonic Temple, Ninth and F Sts. N. W., Washington, D. C., on Oct. 15, 16, 17 and 18, 1901. All Spiritualists in the United States and Canada are invited to be present. For full particulars about reduced rates on railroads, address MRS. MARY T. LONGLEY, Sec., 600 Pennsylvania Ave. S. E., Washington, D. C.

#### San Jose Notes.

Sleeper Hall is now being freely used by other persons than Spiritualists. The latter use it on Sundays and one evening a week.

Mr. Graessle, the President, has had a very severe siege; he has been operated upon for pleurisy and water on the liver and seems now to be gaining strength. His many friends wish him a speedy recovery.

Mrs. Cowell is giving tests at the hall on Sunday evenings and will probably continue during July. What will follow is not determined upon.

There is to be a double christening on Sunday, June 30, if nothing happens to prevent—a little girl and boy.

Mr. Wisman is getting well slowly. Mr. Millard of the Willows is reported very ill—heart affection.

The mediums are not as rushed with business as they were. Mrs. Hendee-Rogers is doing nicely—holds three or four meetings per week, and for one who has been in the field as long as she has, does some excellent work. Mrs. York still keeps before the people and is well patronized. We have a number of good mediums in the city. CORRESPONDENT.

Postage Stamps may be sent to this office only for fractions of a dollar.

#### Camp-Meeting Dates.

New Era, Oregon, June 29 to July 15. A. Luelling, Sec., Oregon City, Oregon. Cassadaga, July 12 to Aug. 25. A. E. Gaston, Sec., Meadville, Pa.

Grand Rapids, at Briggs Park, June 30 to July 28. Thos. J. Haynes, Sec., 166 Scribner St., Grand Rapids, Mich.

Summerland, Cal., July 21 to Aug. 6. Wm. P. Allen, Sec., Summerland, Cal.

Sunapee Lake, at Blodgett's Landing, Newbury, N. H., Aug. 4 to 18. Mrs. Addie M. Stevens, President, Claremont, N. H.

Ashley, O., July 14 to Aug. 4. W. F. Randolph, Sec., Ashley, O.

Clinton, Iowa, July 28 to Aug. 25, at Mount Pleasant Park.

Mantua, O., July 28 to Sept. 2. Lucy King, Sec., Box 45, Mantua Station, O. Chesterfield, July 18 to Aug. 26. Flora Hardin, Sec., Anderson, Ind.

Hazlett Park, July 25 to Sept. 1. I. D. Richmond, Sec., St. Johns, Mich.

Central Iowa, June 23 to July 7. Daniel Davis, Oskaloosa, Iowa.

Kansas State, Aug. 9 to 26. E. S. Bishop, Glasco, Kansas.

Island Lake, July 18 to Sept. 2. Ella B. Brown, 266 21st St., Detroit, Mich.

Grand Ledge, July 28 to Aug. 25. Geo. H. Sheets, Grand Ledge, Mich.

Rogers Park, June 30 to July 28. Thos. J. Haynes, Sec., 166 Scribner St., Grand Rapids, Mich.

Delphi opens July 27. Brown Good, Box 110, Delphi, Ind.

Lake Pleasant, July 28 to Aug. 25. Albert P. Blinn, Sec., 603 Tremont St., Boston, Mass.

Vicksburg, Mich., Aug. 2 to 25. Jeanette Frazer, Vicksburg, Mich.

Onset Bay—July 11 to Sept. 1. For programs, address the Onset Bay Camp-Meeting Co., Onset, Mass.

Southern California, Aug. 11 to Sept. 11. Nettie Howell, Sec., 139 West Fifth St., Los Angeles, Cal.

### Harmonic Vibration.

The Secret of Life, or Harmonic Vibration, by Professor Francis King.

This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home.

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#### Unsought Endorsement.

Judge John S. Harris, of Butte, Mont., writes as follows concerning the above-mentioned book:

BUTTE, Mont., June 14, 1901.  
PROF. FRANCIS KING—  
Dear Sir: I take the liberty found in the last part of your invaluable book to write myself—one who appreciates your great work to the world. I know of no book which contains so much and so important information. I saw it advertised in the PHILOSOPHICAL JOURNAL. I have read and re-read it many times and always find new thoughts, and were I wiser, I could find still more in it. I have given away several copies. . . . I cannot say too much nor recommend too highly your “Secret of Life.”  
JOHN S. HARRIS.

Address all orders to  
THOMAS G. NEWMAN, Editor & Publisher  
Station B, San Francisco, Cal.

The National Spiritualist Convention will be held in Washington, D. C., beginning Oct. 15.

### California State Spiritualist Association.

HEADQUARTERS—305 Larkin St.,  
SAN FRANCISCO, CAL.

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### Mediums' Directory

(MEDIUMS' CARDS put into this Directory for 25 CENTS per line per month.)

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Mrs. D. M. Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve. Phone, Church 680.

Edward Earle, Independent Slate-Writer, 622 Geary St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.

Mrs. Eberhardt, 3250 22nd Street. Circles Tues., Thurs. and Sun. evs. Phone Blue 954.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. Gillingham, 305 Larkin. Meetings Sun., Wed. & Fri. Hours, 1 to 5, except Wed. & Sat.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423½ So. Spring St., Los Angeles, Cal.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. M. Hovet, 408 Octavia St. Readings 1 to 4. Circle Tuesday 2 p.m., Thursday 8 p.m.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Sol Palnbaum, Trance, Test and Healing Medium, 853½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Jennie Robinson, 509½ Larkin St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 1049½ Market St., S. F., Cal. Readings and Treatments daily.

C. Mayo-Steers, 112½ Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. J. J. Whitney, trance, business medium; life reader; examines ore, oil locations, medical clairvoyant; treats, cures sick, cancer removed without use of knife. 1164 O'Farrell St., near Gough, Ellis St. car. Sittings \$1; letter, \$2. Telephone Hyde 2461.

Mrs. A. S. Winchester, trance medium. Seances Sunday and Wednesday 8 p.m., Tuesday 2 p.m. Consultations daily. Locating of minerals and oil bodies a specialty. 1610 Clay St., San Francisco, Cal.

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## A RONDEAU OF PANSIES.

Pansies for thoughts! Ye flowers, arise  
And in a rondeau greet her eyes.  
Let every one, in turn, prevail,  
And each repeat its own fond tale;  
The purple hath love's chosen guise;  
Devotion in the ruby lies;  
The golden heart dull care defies;  
Truth, in the white, shall never fail—  
Pansies for thoughts!  
And this that matches midnight skies,  
Shall whisper here, with lightest sighs:  
"Remember, earthly joys are frail!"  
The lavender—with lips all pale—  
To speak the rondeau's legend tries—  
"Pansies for thoughts!"

EDITH M. THOMAS.



The Editor is not responsible for the opinions of correspondents.

## Our Spirit Homes.

## TO THE EDITOR:

Why do mediums not succeed in getting communications through other mediums, as well as other people do? It is because their spiritual gift enables them to draw from the fountain head, therefore do not need to take their spirit messages second-hand.

It has been a source of great comfort to me to be able to communicate with those who have passed on before. At first I had to get my communications through a medium, as I was only in the fifth sphere of development. But by following the dictates of the spirits, I was soon able to converse with those I had known on earth and learn from them of a real life in a real body that they took with them when they went out of their earthly bodies; that they have a home that is just as real as any earth home. They said they would spiritualize me and show me their homes, but I must sit quiet and passive. This I did until under their control. Then my guide showed me a spirit home.

I was in a beautiful flower garden. After looking it over I saw their house and wished to look in, but could not until I was prepared, but in after years have called at the same spirit home. Once when father was about to pass away I had a sitting with the family, and saw those in their spirit home getting ready for his coming. His lovely daughter who passed to spirit-life long ago, was tenderly doing something like smoothing the couch and adjusting the pillow. Then he was brought in and tenderly laid to rest, where all was quiet and harmonious. Now I know there is a real life, with homes in the Beyond, for I have seen them.

ELIZABETH DUNHAM.

Glen Aubrey, N. Y.

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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Children's Progressive Lyceum** meets every Sunday morning, at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C.H. WADSWORTH.

**Mission Lyceum** meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month.

W. T. JONES.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**A Spiritual Test Meeting** was held on Sunday evening at 3250 22nd St., and Mrs. Eberhardt gave psychometric readings and messages to the audience assembled, which were generally recognized.

**Sealed Questions** and flowers were read by Mrs. Gillingham last Sunday evening at her rooms on the fourth floor, 305 Larkin St.

**"Expectation"** was the subject of a lecture last Sunday morning at Golden Gate Hall by Dr. J. M. Case, before the Mental Science Temple.

**Spiritual Tests** were given by Mrs. C. J. Meyer, and sealed letters and flowers were read, at 335 McAllister St., last Sunday evening.

**Don't Forget** the next Lyceum party at Occidental Hall, Friday evening, July 12.

**The Ladies' Aid Party** last Friday was a very enjoyable one, as are all those given by this society. Mrs. Small and her co-workers are ever on the alert to make things pleasant and attractive.

**The Lyceum** folks went to the Kings' Daughters' Home last Sunday. Dr. Carpenter and his spirit friend, McAdam, gave an excellent talk and Mrs. Norton gave pleasure to many by convincing tests.

**Mrs. N. L. Churchill** had the misfortune on Thursday, June 27, to make a mis-step in coming downstairs and broke her leg between the knee and ankle. She is at the City and County Hospital. Friends, please call on her.

The State Association held its usual meeting last Sunday evening at Occidental Hall, President M. S. Norton in the chair. After singing by the audience and a solo by Mr. Gillespie, Mrs. R. S. Lillie gave an improvised poem of rare beauty on the work accomplished by Modern Spiritualism during the past 50 years. She then delivered her farewell lecture for the present season, on the work still to be accomplished by the Spiritualist movement. It was full of practical suggestions from her inspirers and was fully appreciated by the audience.

Dr. J. L. York, being present, was invited to the platform, and gave an inspiring address.

No Camp-Meeting will be held this year under the auspices of the California State Spiritualists' Association for the following reasons: A lack of convenient grounds adapted to the purpose; a dearth of talent and a complete absence of interest and enthusiasm among the people. The support of the headquarters and reading-room at 305 Larkin St. comes almost entirely from non-Spiritualists. I sound a timely note of warning to Spiritualists in California when I say, that unless there are sacrifices made and duties attended to at once, organization in California is doomed.

M. S. NORTON.

Dr. H. W. Abbott, of San Jose, lectured at Fraternal Hall, Oakland, under the auspices of the Union Spiritual Society, on Sunday afternoon, June 30. The Doctor took for his subject, "Vibration of Color," which he illustrated by numerous experiments of a highly interesting nature. Mrs. Boose gave some well-recognized messages. The Doctor will lecture on the afternoon of July 7 at the same hall. The evening meeting was devoted to messages by Mrs. Amanda Smith and Mrs. Stewart, who made her farewell appearance in Oakland.

Mme. Young's Hall was well filled last Sunday evening with those who wanted to have articles psychometrized and get messages from their friends in the spirit-world, and they were not disappointed. Mrs. Seal preceded with a fine lecture and the music was given by Professors Young and Bothwell-Brown.

The Mediums' Protective Association will hold its second monthly test meeting in Mme. Young's hall, 619 McAllister St., on Friday evening, July 5. The Board meeting for July will be held in Spiritualists' Headquarters, 305 Larkin St., on Saturday evening, July 13. All members are invited to be present.

The Oakland Spiritual Society met at 856 1/2 Isabella St., Oakland, June 26. Vice-President Stewart presided. Mrs. Palmbaum read a poem. After an invocation by Mr. Preston, Dr. Palmbaum became entranced and gave spirit messages. Mrs. Bradley, a spirit teacher, gave messages to her former pupils, Mrs. Rebecca Stewart and Mr. Preston, and said that she rejoiced to see them taking up the work of spirit communion. Mr. Gillman spoke on healing, and Mrs. Jacobs gave some tests for the first time in a public meeting. Mrs. Rebecca Stewart's address was an utterance of joy and pleasure that she had heard from her old teacher and friend, Mrs. Bradley, through the medium, Dr. Palmbaum. On Wednesday evening, July 3, the Society and its friends are invited to attend and name and dedicate the hall which Dr. Palmbaum has given to the service of Spiritualism.

DR. ASTOR, Sec.

The Society of Progressive Spiritualists has arranged to resume their Sunday evening meetings in Occidental Hall, 305 Larkin St., on Aug. 4, and have engaged Mrs. R. S. Lillie as its speaker.

In Los Angeles, Mr. Louis Lyons reports that there has been quite a revival in spiritual thought and activity during the past few months. We hope it may become contagious, and that other places may likewise feel the effect and become enthused on the subject.

**Psychical Research Society, Oakland.**—On Sunday afternoon, "Healing" was the subject discussed by Dr. Bone-steel, Prof. Gill and others. Mrs. Nelson followed with tests. In the evening Mrs. Kate Lester, of San Francisco, gave spirit messages and tests. Mrs. Lester will occupy the platform again on July 7, at 8 p.m. All are cordially invited.

C. F. VAN LUYEN.

**Universal Spiritual Association.**—Dr. W. S. Hall, founder of this society, has returned from a protracted Eastern trip, and was warmly welcomed by frequenters of this popular meeting, which is held every Sunday afternoon in Templar Hall, 909 Market St. The subject last Sunday was "Pride." Dr. Hall presided and Miss Lee furnished the music.

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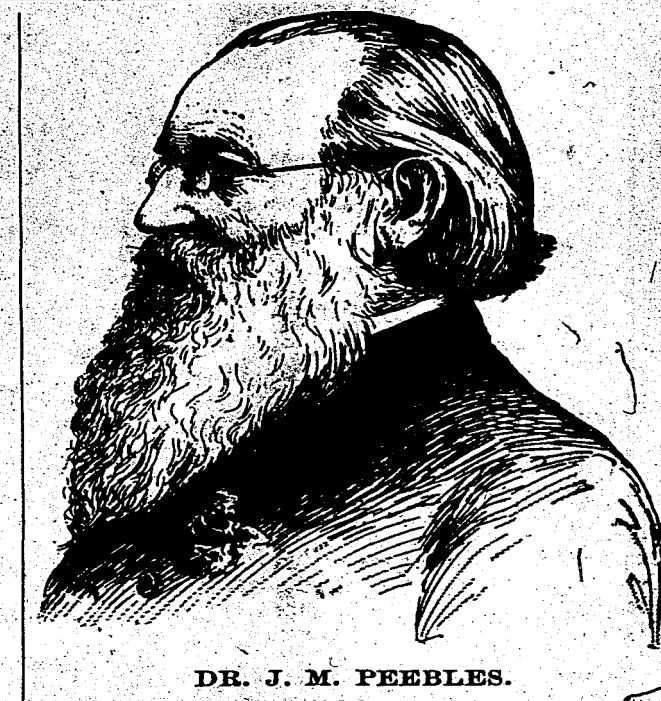
Loring Hall, Oakland, was filled on June 26, when spirit messages were given by Mrs. Cowell, Mrs. Stewart, Mrs. Smith and Mrs. Booses. A public christening was performed by Mrs. Cowell. A feature of the occasion was the farewell reception tendered to Mrs. Stewart previous to her departure to the East. Mrs. Stewart was presented (as a slight token of the esteem in which she is held) with a solid gold pin emblematic of the Cause she so ably represents. Mrs. Cowell made the presentation speech, to which Mrs. Stewart, taken by surprise, replied, thanking each contributor for the beautiful gift. Light refreshments were served, and dancing indulged in until a late hour. The hall was beautifully decorated with flowers and ferns, and the occasion was one long to be remembered by all present.

A Testimonial Benefit will be given by the Ladies' Aid Society to Mrs. R. S. Lillie, at Occidental Hall, on Friday, July 5, and all her friends are cordially invited. There will be an attractive programme and at the close there will be a dance. A good time is assured.

"The 20th Century Gospel" was the subject of an address by Thaddeus F. Fritz last Sunday at the Academy of Science Hall on Market St.

Mr. J. M. Mathews, who with his late wife were so long identified with the spiritual work in San Francisco, is now gone to the East for a brief visit. He expects to return in September.

Henry Harrison Brown, editor of Now, published at San Jose, commenced a series of lectures last Sunday at 187 Hyde St., San Francisco, at the Mental Science School. He is a good speaker and an enthusiastic Mental Scientist.



DR. J. M. PEEBLES.

Charles J. Anderson (the boy orator), well known in California, is lecturing for the First Spiritual Society of Seattle, Wash., every Sunday evening.

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VOL. 38.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JULY 13, 1901.

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No. 28.

## THE JUDGMENT.

I sat alone with my conscience,  
In a place where time had ceased,  
And we talked of my former living  
In the land where the years increased.  
And I felt I should have to answer  
The question it put to me,  
And to face the question and answer  
Throughout an eternity.  
The ghosts of forgotten actions  
Came floating before my sight,  
And the things that I thought were dead,  
Were alive with terrible might.  
And the vision of all my past life  
Was an awful thing to face,  
Alone with my conscience sitting,  
In that solemnly silent place.  
And I thought of my former thinking  
Of the judgment day to be,  
But sitting alone with my conscience  
Seemed judgment enough for me.  
And I thought of a far-away warning  
Of a sorrow that was to be mine,  
In a land that then was the future,  
But now was the present time.  
Then I felt that the future was present,  
And the present would never go by,  
For it was but the thought of my past  
Grown into eternity.  
As I sit alone with my conscience,  
In the place where the years increase,  
And I try to remember the future,  
In the land where time shall cease.  
And I know of the future judgment,  
How dreadful so'er it be,  
That I sit alone with my conscience  
Will be judgment enough for me.  
—Selected.

## BORDERLAND

### Tragedy of a Past Century.

In the beginning of January in the year 1744, a most melancholy circumstance occurred at Berwick-upon-Tweed. A sergeant, who was beating up for recruits at that place, fell in with a farmer who lived some distance from Berwick. While they were drinking together at an ale house the sergeant offered him some guineas to enlist, which he refused, saying (very imprudently) that he stood in no need of his gold, for he had at home fifteen guineas in his chest. Their landlord most unluckily overheard their conversation, and shortly afterwards disappeared. In the meantime, it being late and they continuing drinking, the farmer consented to go to bed with the sergeant in the same house.

About midnight, when they were both in bed and asleep, the farmer started up in the greatest terror, and said to the sergeant that he was sure that some ruffians at this time were plundering his house, and that they had killed his wife; but the sergeant, laughing, replied that it was a mere fancy, which should not be regarded, and begged him to lie down again, which he

accordingly did. A little while after he started up a second time in the same fright as before, and repeated the same words. This time the utterances made so strong an impression upon the sergeant that he instantly got up, put on his clothes, and, taking some soldiers with him, accompanied the farmer to his house; when, looking in at a window, they beheld with astonishment the landlord of the ale-house from which they came and another villain plundering the house, as the farmer had foretold. They were still more surprised on entering at the sight of the poor woman, his wife, lying in her blood, with her throat cut. They immediately apprehended the ruffians, and carried them to Berwick, where they were held in jail.—*Two Worlds.*

### A Fantasy.

She threw herself in a weary, discouraged way into the only comfortable chair the room contained, and after glancing hastily around to be sure that she was alone, gave way entirely to the grief that well-nigh consumed her. What sadder than the moments when life seems to be an utter failure, no matter how great the effort to have it otherwise?

Presently there was a faint rustling sound in the room, and then a voice addressed her, although she saw no one. As she listened she was aware that for the first time in her life she was in the presence of a spirit temporarily released from its mortal frame.

"Poor, frail woman! you are discouraged; we all experience that from time to time, while our spirits are confined in a perishable body. But for you it shall be peace, for a time at least."

"How can there be peace in this 'vale of tears' we call the world, passing through the existence called life—life, which to so many is a tragedy?"

"Peace," replied the voice, "shall

come to you through a state which is in its nature like death. Sleep! sleep!"

As the last words were spoken, the woman became unconscious of all except a sensation as of floating into space. Presently she found herself in what seemed an enchanted palace, where everything was of such splendor that it almost dazzled her. She became so absorbed in contemplation of the beauty of her surroundings that the voice almost startled her.

"These precious stones contain imprisoned spirits—the spirits of those who have failed to recognize life's responsibilities, or in some instances have sinned. The amethysts contain the spirits of those who were successful in life, but became unduly elated. The blood-stones contain the spirits of murderers, and if you look closely you can see the blood of their victims still clinging to its elements. The pearls are apparently perfect, but each has a flaw. These contain the spirits of those who were weak and easily led astray while encumbered by a mortal frame. Those diamonds contain the spirits of the arrogant and proud. We could go on almost indefinitely, but the time when a human being can have your present experience is limited, so we will proceed and view spirits as they are at rest."

The sensation of floating into space continued for a while, and then the woman found herself in a beautiful garden, filled with every variety of flower and shrub.

The voice went on with its explanation. "That beautiful stately lily contains the spirit of a beautiful, good and pure woman, one who grew so weary of the struggle of a spirit confined in its earthly tenement that it needed rest, and so when the time came for what is commonly called 'death,' her spirit entered its present tenement. That pansy contains the spirit of a philosopher, so weary from life's struggle that he, too, needed rest. That forget-me-not contains the

spirit of a woman who spent her life making peace where misunderstandings had arisen; hers was a beautiful life."

Just then there was a sound like a chime of bells. "That," said the voice, "is an intimation to me from the spirit-world that you have seen enough."

As the last word died away the woman felt as though she were gradually descending and becoming heavier, and then she opened her eyes and found herself exactly where she had been when she first heard the voice. She glanced around the room, but saw no one, and she wondered whether she had dreamed. But she will never know; the reader may understand, but even the author herself would find it hard to explain.

AIMEE B. MARSH.

### Impressions.

R. B. DICKIE.

There are some good sentiments in the old songs that our forefathers used to sing in the good old days of the long ago, which are often applicable to our own experiences, and beat in unison with the vibrations of our own hearts. A verse of one of those hymns was very suddenly and forcibly presented to my mind on a certain day, while all alone, "topping out a chimney." The verse was this: Spare, gracious Lord, O spare, we pray, Nor let our sun go down at noon: Thy years are one eternal day; And must thy children die so soon?

—Dr. Watts.

Oh, how sad I was. I felt sure that it was a warning, and that I would soon hear of the death of some young friend or acquaintance.

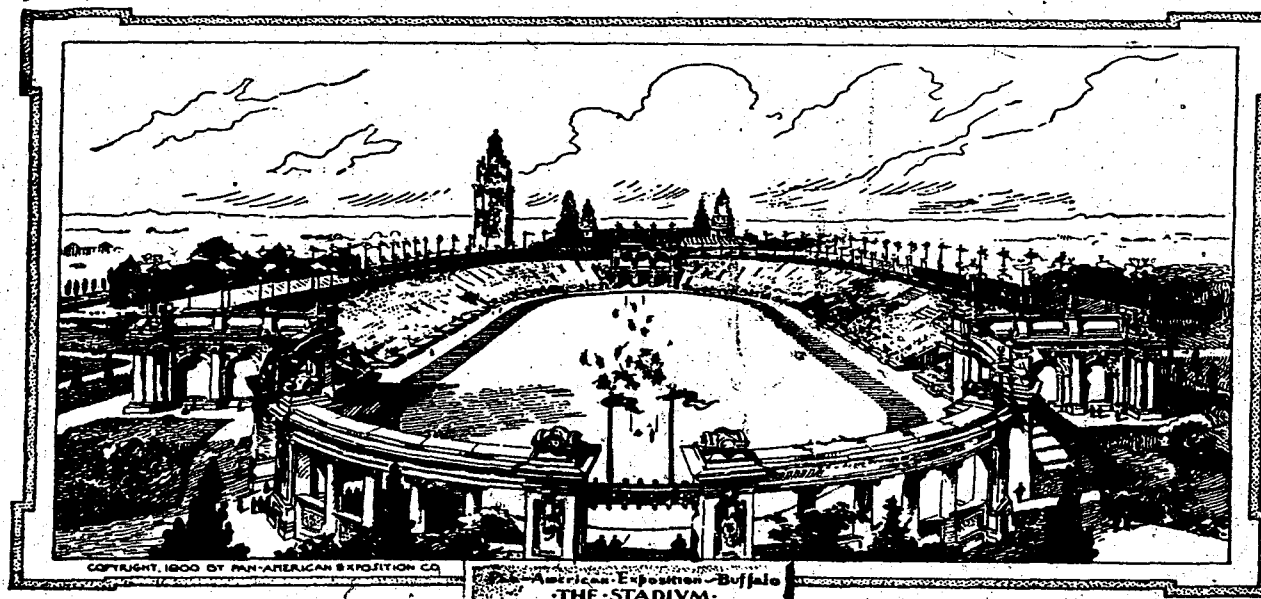
### THE SEQUEL.

The next Sunday I went to friend Hunt's, and about the first thing they had to tell me was that Mae Owen was drowned—in Orion Lake, Michigan, on a certain day, which proved to be the very day and time of my impression, while on the housetop.

Miss Owen was a promising young woman and Spiritualist, and much beloved by her many friends. She was in attendance at camp-meeting when the accident happened. I felt satisfied that the presentiment was the advance courier of the fatal accident.

### A PRESENTIMENT OF DEATH.

Johnnie Mason, our grandson, two years of age, was one of the loveliest and healthiest children I ever knew, and much beloved by all his neighbors. He lived in the house with us, and we became very much attached to one another. I was engaged, part of the time, a farm, 20 miles from home, working away as happy and contented



Pan-American Exposition at Buffalo, N. Y.



as I could be, without the least thought of trouble. All at once I was forcibly impressed with a deep sorrow and foreboding of evil, and yet there seemed to be mingled with it a loving and comforting influence. The hot tears poured from my eyes like rain, in defiance of my efforts to keep them back. I cried, and could not help it, and could not tell why. A sweet little hymn was forced into my mind, and I was compelled to sing it over and over, many times. It commences thus:

"I should like to die," said Willie,  
"If my papa could die, too."  
But he says he isn't ready,  
For he's got so much to do," etc.

Only the "Willie" was changed to "Johnnie," and the "papa" to "danza," for it did seem so applicable to our case, and that Johnnie was the object of my impressions.

This state of mind came on about the time that Johnnie was taken sick and lasted two days, when, as I was at work in the field and looked up, I saw one of our family coming toward me. I could easily divine his mission; my worst fears were confirmed when he informed me that Johnnie was sick and not expected to live, and that they wanted me to come right home. We went immediately, but when we arrived there we found that his spirit had taken its flight. Dear, dear, loved little Johnnie would never be with us again in the body. The light, life and sunshine of the house had gone out and the dark, somber shadow of sadness and sorrow hung over us like a pall. His father and other dear friends, for days and days, had been singing:

Empty little cradle, treasure now with  
care,  
Tho' the precious burden it hath fled.  
How we miss the locks of curly golden  
hair,  
Peeping from its tiny snow-white bed.

They did not know *why* it haunted and took such a hold of them. But now it was all clear, and came home to them in reality with redoubled force. Their hearts and eyes were too full; but the spirits could have told them why. They saw what the condition of things would bring to pass. Hence their influence upon those sensitives, in putting such feelings and sentiments into their hearts, minds and mouths.

His body lay ready for burial. His little empty cradle, shoes, clothing and all his toys were lying there, alone, in remembrance of him. But love pointed the finger of hope to a bright star in our firmament and whispered softly: "Johnnie is not dead, but has gone to the better land and will await your coming—a happy reunion." It was a great sorrow to us, but we had a cheering hope that he had fallen into better hands and a brighter home than earth could give.

When I went back to the farm, Johnnie was often with me, for I could feel his presence; and as my family at home took great pleasure in gathering around the sacred shrine, at eventide, he would tell them what I was doing. For instance: One evening, as in the darkness I was burning off some wood and brush piles (a thing I always loved to do), and the flames shot up high in air, and lighted up the scenery all around, my family at the same time was "talking with the spirits." They asked Johnnie what grandpa was doing, and he answered: "Burnie burn. Big burnie burn."

Roseville, Cal.

## Powers of the Mind.

NORA BATCHELOR.

It often happens that some one tenet, belief or principle of a religion, a philosophy or system of thought, which distinguishes it more especially from other isms, philosophies or cults, or some particular application of a truth or principle, is seized upon by the popular mind and made to stand for the whole of which it is only a part.

This is true of Mental Science. It stands in the conception of the average mind as a method of curing disease and all the ills that flesh is heir to, by means of the power of thought. To this conception is sometimes added the ability to gather unto self various worldly goods, by the exercise of the same power.

Now, Mental Science comprises vastly more than a method of healing, or a scheme for material aggrandizement.

And here let me say that through-out this discussion I shall use the term Mental Science merely as a convenience. It is a misnomer; but the new philosophy of mind and of life for which it stands, and which is vaguely designated, "The New Thought," has not yet been properly christened.

The fundamental proposition of Mental Science is that thought is a force, as real, as potent, as heat, light, electricity, or any other force in nature; and that, being a force, its every operation must be followed by corresponding effects—effects not alone in the physical organism, not alone in the physical environment, but in the moral and spiritual life, in character, in disposition, in habits, in mental attitudes, in the very nature of the soul itself. In the old saying, "As a man thinketh, so is he," we have Mental Science in a nutshell. In proportion as man understands the power and use of his own thought, can he make of himself and of his life whatever he may choose—overcome habits and faults, subdue the selfish animal nature, eliminate old traits and tendencies, whether acquired or inherited, add to his spiritual strength, to his power of self-mastery until he acquires the ability to literally make himself over, physically, morally, spiritually.

In proportion to his understanding can he realize whatever ideal he may set himself to attain. He may climb the heights of spirituality, and live in a world of his own. He may attain a spiritual strength and power sufficient to meet with equanimity the varying vicissitudes of fortune—an attitude of mind which is undisturbed by the din and turmoil of the world, which can view with calmness and composure what are termed calamities upon the physical plane—a state of mind that is at all times serene, self-centered and unafraid, and which bears with it the ever-present realization that the spirit is supreme, invulnerable to all evil, of indestructible nature and of immortal destiny.

The true end of Mental Science is self-culture, the attainment of peace, harmony and spiritual unfoldment, through intelligent control and direction of the thought forces.

Now, as to Spiritualism, there is in the average mind the same lack of understanding regarding its scope that we find in regard to the principles of Mental Science. It is safe to say that very few outside

the ranks of Spiritualism have any conception of its philosophy, or of the relation which its truths bear to the problems of life. One truth for which it stands, and which distinguishes it from all other isms, is regarded as constituting the sum and substance of its doctrine and belief, namely: The truth of spirit return. Spiritualism is taken for Spiritualism. The former is an essential part of the latter, but a part only.

Now, what is Spiritualism? In philosophy, the term is used in contradistinction to the term materialism, which stands for the doctrine that the universe consists of a single substance, matter; and that all forms of existence, all forms of life, are but the varying manifestations of this one substance. As a philosophy, then, Spiritualism stands for the opposite belief, that the universe is primarily spiritual, that physical realities are but the visible expression of invisible spiritual realities, that matter is but the shadow of which spirit is the substance.

As a science, it is the study of man as a spiritual being. Its aim is to ascertain and colligate facts, by means of observation and experiment, pertaining to man's psychic or spiritual powers, capacities and susceptibilities; to discover the relation between these facts, and the laws underlying their manifestation.

As a system of ethics, it accepts in "Thou shalt," or "Thou shalt not," from any book, deity or authority, but bases its rules of conduct upon natural laws, which it recognizes as supreme in the moral world, as are physical laws in the physical world.

This, briefly, is the aim and scope of Spiritualism.

We are now ready to state some fundamental propositions upon which Spiritualists and Mental Scientists agree:

The universe is primarily spiritual.

Man is a spiritual being—not a body possessing a spirit, but a spirit possessing a body.

He possesses powers and capacities capable of a higher unfoldment than has yet been manifest. He is a progressive being. Evolution is the law of all life, intellectual, moral, spiritual.

Evolution, development, in the three departments of his being, is the end of his existence.

All development, all growth is in accord with natural law.

Spiritual growth, strength and power, freedom from all suffering, mental or physical, the attainment of true spiritual happiness is in proportion to the soul's understanding of law, to its perception of spiritual truths.

Thought is the overcomer of all difficulties, the solver of all problems. The intelligent search for principles, laws, truths; the experimental study of mind, of soul; the continual testing of mental and psychic powers; the search for new powers, capacities and susceptibilities within self—these constitute the method by which the soul climbs upward in spiritual attainment, gains the mastery over self, and triumphs over every difficulty within and without.

There are other points in which these two lines of thought run parallel.

In Mental Science, reason is the guide, experiment the means, power that is born of knowledge, the end to be attained. Mental Science writes no creed, bows down to no authority, obeys the dictates

of no pope or priest, masculine or feminine, and never says to its adherents: "Thus far and no farther."

The Spiritual Philosophy has been elaborated by the self-same method, the study of phenomena, the tedious gathering of facts—hard, stubborn, indisputable facts, facts in clairvoyance, in clairaudience, in materialization, psychometry, telepathy, hypnotism, in healing by spirit power, in automatic writing, in spirit painting, and the thousand and one manifestations through which the human spirit, carnate and decarnate, demonstrates its power. Upon these facts the Spiritual Philosophy is based. With these facts, year by year it has reared its superstructure, a superstructure that is still growing skyward, for there is nothing final in Spiritualism.

It is a philosophy that grows, that keeps pace with the unfolding spirit, with the growing intelligence, virtue and wisdom of man. It is the science of the soul, and, like every science, must go on constantly enlarging its boundaries, with the increasing knowledge of man. It has no bounds and no limits. Its progress is toward the universal. Herein Spiritualism differs from all religions. It did not come as a revelation given through some inspired prophet or prophets, final and complete for all time. It does not claim to possess the whole of truth. It does not claim to have exhausted the reservoir of divine wisdom and inspiration. This is the fatal defect in all religions, the claim of finality, the claim that they came perfect and complete through the hand of deity through special revelation. Herein these two great systems of thought, Spiritualism and Mental Science, agree, and herein they differ from all religions. Neither makes any claims of completeness, of finality. Neither sets any bounds to the range of human thought.

The ethics of Mental Science are the ethics of Spiritualism. That which we sow, that shall we also reap, in this and all other worlds. Every man is his own savior. Understanding of and harmony with moral and spiritual laws is the only salvation. Self-culture is the duty of each and all. Self-mastery, power, freedom, strength, independence, character, is the end of individual development—these to be attained through the study of the laws of soul growth. Human brotherhood is the end of social development. The good of all is the good of each and every one. Help another and you help yourself. Attempt to injure another and you injure yourself. Individual regeneration comes through the power of thought; social regeneration through the power of love.

So much for points of similarity; now for points of difference. In regard to a future life, the mental scientist has nothing definite to offer. Where he has hope, surmises, speculation, the Spiritualist has certain knowledge. While the mental scientist confines himself to the study of one branch of the science of mind, or of life, the Spiritualist is searching all the chambers and recesses of the soul, bringing new facts to light in every department of man's spiritual being, facts in psychometry, telepathy and hypnotism, in the power of mind over matter, and of the power of the decarnate mind to communicate with the mind still in the flesh.

Year by year he is pushing far-



ther and farther out into the unknown realm of spirit, where "the foot of mortal ne'er hath trod." Year by year he is adding to his knowledge of the spiritual universe, wresting secret after secret from that mysterious realm so long hidden by the veil of flesh, until he now feels that he has a fair outline of that hitherto-dim and shadowy land beyond the grave. The voices that at first seemed so faint and far away to the ear of sense, are nearer now and clearer, and he cherishes a hope that, in the near future, when higher ambitions and purer desires and aims shall have spiritualized his own life and thought, these angelic messengers from higher spheres of existence may come yet nearer, to guide, instruct and uplift, to inspire to nobler living and to better deeds. Here is a source of information, an aid to development, an ever-present comfort and consolation to which the mental scientist is as yet a stranger. He knows not the guidance, the instruction, the inspiration, that comes from highly-developed intelligences from the unseen side of life.

Mental Science confines itself to the study of one department of mind, or of mind as demonstrated in the exercise of one set of powers or faculties, namely: in the power of thought to work changes in the physical organism, in the moral and spiritual nature, in the outer material world or environment. It deals chiefly with mental powers in a state of activity.

Spiritualism deals not with one set of faculties or powers, but with the whole spiritual nature of man. True, in its demonstrations it employs spiritual capacities and susceptibilities—that is, mind in a state of passivity, rather more than spiritual powers; but, being the science and philosophy of life, it includes nothing less than the study of the development of every power, capacity and susceptibility of the human spirit; hence it includes all the truths of Mental Science, and a great many besides.

It is easy to see the relation between the two. Spiritualism is the broader, the more comprehensive philosophy. It is a wide-spreading tree of which Mental Science is one of the branches. Every mental scientist should be a Spiritualist and every Spiritualist should be a mental scientist; and so they will be when each has a full understanding of the other's principles and truths.

When the mental scientist traces his branch of knowledge down to its starting point, he will find it joined to the trunk of Spiritualism. On the other hand, when the Spiritualist traces up one of the main branches of his philosophy, he will find it terminating in the flowers and fruit of mental science.

The mental scientist is doing very well. Let him alone, and he will find what family he belongs to, after awhile. We will claim relationship with him whether he is willing to own us or not. He is doing a good work, and laying great emphasis upon a branch of our philosophy, which we, in the multiplicity of subjects with which we have to deal, may have neglected.

The mental scientist is a specialist in one department of soul knowledge. The Spiritualist is necessarily a philosopher. Both are needed.

We welcome the specialist in each department of the science of life. We will take the results of their labors as fast as they can be

made known to us, and build them into a universal spiritual philosophy which we name Spiritualism, than which there is no better word in the English language.

We cannot afford to overlook any spiritual truth, whenever or by whomever discovered, and the truths of Mental Science, or the so-called New Thought, are of special and practical importance to us. The condition of peace, harmony and higher unfoldment of the spiritual nature, which is the end of Mental Science, is the very condition which the Spiritualist finds most essential in his attempt to open communication with the higher planes of spirit-life. Self-unfoldment, to the Spiritualist, is not only an end in itself, but a means to yet another end—the securing of knowledge of the life beyond this, and of loved ones who have entered its higher state of existence, together with the instruction, the guidance and the inspiration, which, under favorable conditions, may be imparted by highly-developed souls that have risen far above the earth plane.

The true Spiritualist welcomes every new spiritual truth, every means of spiritual unfoldment. Year by year he is pushing the different branches of psychic science a little farther out. Year by year he is growing, and his philosophy grows with him. It is not a garment that will some day be outgrown and cast aside, like the worn-out religions of the past, but one that day by day adapts itself to his expanding mind and soul. This is the most beautiful feature of the spiritual philosophy. It is not finished; it is not perfected; it is not a completed and dead thing. It has life in it; it grows, and must continue to grow, while the thought of man mounts upward—steadily, irresistibly, eternally.—*Light of Truth.*

### The New Glass Age.

A. H. NICHOLAS.

In the PHILOSOPHICAL JOURNAL, dated June 29, I find an editorial concerning a prediction made by Jules Henrievaux, an expert French glass manufacturer, concerning building material, etc., for the new glass age. I have had a prophetic vision on this subject, come before me many times during the past 12 years, and without telling it to anyone, I wrote it for the *Progressive Thinker*, and it was published in August of last year, and this is the prophecy therein given:

There will come a time when man will discover a process for making building material from soil or earth-matter, which will take the place of lumber for building purposes. The earth will first be reduced to a semi-liquid state by a chemical process and then become hardened and ready for use, all of which can be quickly and cheaply done. It will be strong and very durable, molded into any desired size, shape or dimensions, to a great extent. The whole side of a house can be molded in one piece or section. An ordinary house, if not too large, can be almost completed with eight sections—one for floor—four for the sides, with places left open for doors and windows—two for roof—one light piece for ceiling. A house can be built in one day. Larger buildings will require more time for construction; a greater number of sections, with strength of material in proportion to size. It will be a great saving of time, money and

labor. Dwellings will be plenty and rents very low. Outside of cities it will require but little capital for a person to own his or her own house. The houses will be fire-proof and far more durable than those constructed of wood.

It does not appear to me that the invention will be suddenly revealed in its completeness, but it must come by progressive steps. I am an inventor, and yet my guides have not shown me that I shall take part in it directly, nor that I shall be living on the earth-plane when the fulfillment shall appear.

Someone may say: "Why don't the spirits show it to us now?" They can't. It requires labor, time, patience and the co-operation of mortals. It may in some instances take years, yea, hundreds of years for the accomplishment of a design. If Spiritualists and progressive thinkers will give some thought to this problem, it will come to pass much sooner than it otherwise would; for this will help the spirit inventors to bring it about, which they are trying to do as soon as possible.

I wish to corroborate the prediction by a quotation from Peter-silea's narrative, bearing directly on the point:

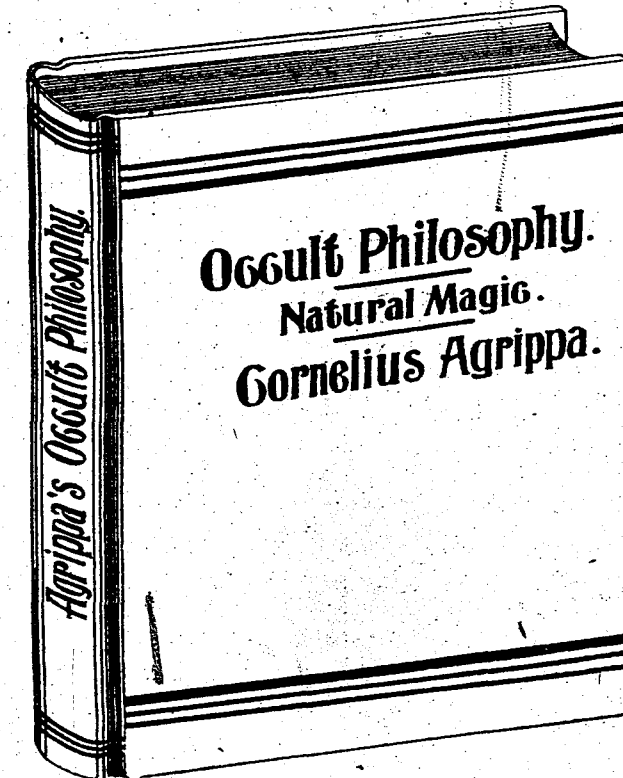
"The day is not far distant when great palaces will be erected, built from vast blocks of crystal, in all the beautiful shades and colors found in prismatic states. Many of these buildings will be patterned after the brilliantly stained glass now only used in windows, but as soon as the great white heat is discovered, sand will be more precious than gold, and will be used for thousands of purposes never thought of before—it will be smelted into glass, most elegantly colored, and pressed into great thick slabs and tiles, pillars, domes. Great glass factories will line the seashore and inland where sand may be found. Houses will be built entirely of glass, requiring no inside work except doors, and these will also be made of pressed glass. The glass for buildings will be opaque, yet light will glitter through all the lovely coloring. Sidewalks and flagging will be laid in ground glass.

"All this already exists as a great scientific truth, here in the spheres, as soon as possible to be given to earth. We withhold nothing from earth that the people are capable of receiving. Even your cars and vehicles will be made of glass. There will shortly come a time which might be properly called the 'Glass Age.' Nothing now seems so utterly barren and worthless as a great sand desert, but when the glass age comes, nothing will be more precious and useful; in fact, together with electricity and white heat, it will make a new and most brilliant age, and, really, little else will be needed except food and clothing; but there will be new inventions to supply these wants. Exceedingly soft, warm, pliable material will be pressed into suitable clothing that will not cost as much as the washing of a garment does now. People can have beautiful homes wherein very little labor will be needed. All manner of dishes and household utensils will be made of glass, easily kept clean. The glass and electrical age takes the place of wood, stone and iron. We know whereof we speak. Just this that we have written has already been taught us in the Temple of Wisdom."

Truth will finally prevail.

## A Wonderful Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.



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All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

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SCIENCE OF PALMISTRY and its Relation to Astrology and Phrenology, by Irene Smith. \$1.00.

POLITICAL ECONOMY OF HUMANISM, by Henry Wood. 320 pp. Lee & Shepard, Boston. \$1.25.

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THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.



# PHILOSOPHICAL JOURNAL

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EDITOR AND PUBLISHER.  
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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JULY 13, 1901.

Herbert Spencer has celebrated his 81st birthday. This eminent man emphasized and explained the theory of evolution, by his wonderfully clear and critical mind.

Over 1,000 Deaths are to be credited to the hot wave, which has recently swept over the States east of the Rockies. During the same time, the thermometer in San Francisco ranged from 50 to 70 degrees.

Dr. Joseph Le Conte, the eminent scientist and professor of the University of California, passed away in Yosemite on July 6 of heart failure.

Heaven is the goal held before people by cunning priests, but all must die, they say, in order to get there. The true idea is, however, that we should convert the present life into a heaven for all to enjoy—before crossing the mystic river of so-called death.

**A Science or a Religion.**—That is the question which troubles many to decide, when considering Spiritualism. It is both, but there can be no doubt that those who think it a science should faithfully support the public meetings, and those who think it a religion should assiduously assist in psychical research.

**The Wreck of the Rio de Janeiro** has been located by spirits through Mme. Young, the popular psychic of San Francisco, and a company has been formed to raise her. Capt. Ross has undertaken the work, and proposes to start it at once, and thus corroborate the truth of the location by the spirit-world. We hope this may be accomplished, and thus make a demonstration of spirit power which cannot be ignored.

## Foreshadowings.

The automobile and typewriter were described in Andrew Jackson Davis' book entitled, "The Pene-tralia," published in 1856. These prophecies are found in the section on "Utilitarianism," on pages 357 and 370.

He describes carriages for country roads, without horses, or any visible motive power—moving with speed and safety—propelled by aqueous and atmospheric gases, easily ignited, in a machine entirely concealed, and operated between the forward wheels.

The typewriter he describes as somewhat like a piano, operated by keys, and calls it an artificial soul-writer—a psychographer.

The grandfather of the editor of the PHILOSOPHICAL JOURNAL, on the maternal side, wrote a book about 1815, in which he prophesied that before the close of the nineteenth century, carriages would be invented, which would be operated without horses or any visible motive power. On this account they concluded that his mind was unbalanced, and after his funeral, by the advice of the friends of the family, these books were all destroyed by fire, much to the regret of the family in later years.

Mother Shepton, too, prophesied in the 18th century that "carriages" would "without horses go" in the coming century—the 19th.

These inventions, like all others, are simply emanations from the spirit-world, the same as the music of "the great masters," and the philosophy of the "new thought," etc.

**New Zealand**, which bears the reputation of having the most progressive government on earth to-day, is also reported to manifest great interest in the new thought of this age. Spiritualism is, therefore, prospering on that island, reforming the thoughts of the people and broadening their views of life here and hereafter. Before returning to America, Mrs. Ada Foye gave one of her convincing seances in Auckland, and captivated her audience by wonderful tests of spirit power and presence.

**Continued Existence** is now being proved by the scientists from their own point of view, without reference to religious thought or belief. A new book has just been published on the subject, of which we shall soon give a review in the JOURNAL. The proof from this source of "another life" in the beyond, will add interest to the Spiritualist proof by phenomena.

**Vacations** are now in order. These restful times will give plenty of time for reading and reflection. Either before starting or after getting there it would be well to consult our Catalogue of Books, found in this JOURNAL, and select such as you can feast on, and have them sent to you for mental food.

In Italy and France, as well as in Great Britain, Spiritualism is gradually being recognized by eminent scientific and intellectual men. This shows that the new and liberal thought, which has dawned upon the world since the advent of Modern Spiritualism, is permeating the minds of progressive men and revolutionizing the thought of the world.

Such things are to be expected in America (where freedom of thought is guaranteed by constitutional law), and hence we find some of the greatest and most brilliant men of science are broadening their views, like President Angell, of the University of Michigan, (as noted in last week's JOURNAL) and others too numerous to mention, who are every day being put upon record as forsaking the old beaten paths of religious thought (or non-thought, more correctly, for the church does not allow men to think outside of their creeds). Such men are, under the growing intelligence and broadening influence of the present day, breaking the bonds with which they have been surrounded, in order to enjoy the freedom of thought and expression now so prevalent in the very atmosphere itself.

**Not a Medium.**—In last Sunday's San Francisco Examiner, on page 28, is an article headed: "Ghosts May Rise at Call of Court.—A Spiritualistic Medium Must Defend his Inheritance." This shows how the sensational press endeavor to load on to Spiritualism all the misdeeds of the age, notwithstanding that the "complaint" makes this statement: "Gillett (the defendant) knows nothing of Spiritualism or occultism, and is simply a pretender, imposter, quack, charlatan, mountebank and cheat."

We know nothing about Gillett or his claims. If he were a Spiritualist medium, we certainly would know something about him.

**Telepathy.**—Prof. Haddock, editor of Human Nature, in the July issue, announces that Mrs. Haddock is on a visit to England, and that he is attempting to "talk with her in the silence, also with a relative in Huddersfield, and a popular phrenologist in London. The results will be made known only after many trials, perhaps before Christmas."

**Those who Know themselves** will be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

We have back numbers of the Banner of Light, Progressive Thinker and PHILOSOPHICAL JOURNAL, which we will send at half-price. These contain much valuable reading. This is a hint to those who desire mental food, at a nominal cost.

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**A CENTURY OF CASTE**, by Judge A. N. Waterman. Chicago: M. A. Donohue & Co., 407-429 Dearborn St. Price, \$1.00.

This book deals with the colored people of the South during the 19th century, by giving a biographical sketch of Tom and his wife, who lived happily together many years, both being slaves belonging to Mr. Wm. Johnson. Just before the Civil War, Tom was sold to a man in the South, and was torn from his wife and family at a moment's notice, and they never saw each other again. Some time after that, Tom's wife was also sold, and they lost track of each other entirely, she being carried to the North as a colored servant and cook, but she never forgot her husband so ruthlessly torn from her by the diabolical system of slavery.

The scenes around Richmond during the last days of the Civil War are portrayed by her quite vividly. Many pathetic incidents are related, showing how the colored people had been abused—shot or hung by mobs, being charged with crimes of which they were entirely innocent. Being ignorant, unable to read or write, they were deprived of the power to defend themselves, as even the courts of law were all closed against them. They were maltreated and oppressed simply because they were slaves; and Judge Waterman, in this book, presents the matter in such a realistic way for the purpose of doing justice to an oppressed and persecuted people.

Indeed, one of the principal objects is, no doubt, the latter portion, which details the statutes of the different Northern States, which deprived the colored race of all rights and privileges enjoyed by the whites. It will prove invaluable as a book of reference concerning the legal status of the colored race before and during the Civil War.

**The Mystic and Medium**, formerly published at Los Angeles, has been moved to 506 Market St., San Francisco, Cal. It is a monthly, edited and published by E. D. Lunt, at \$1.00 a year.

**Count Tolstoy in Thought and Action** is the subject of an intensely interesting portraiture of the Russian social reformer contributed to the July Review of Reviews by R. E. C. Long. This article reveals Tolstoy's adaptation to the conditions of the life around him, and throws a new light on many of Tolstoy's teachings, so far as their practical outcome is concerned.

The July number of Mind will attract the attention of those interested in advanced spiritual thought. It opens with a discussion, from the pen of B. O. Flower, of Judge Clarkson's new book, The A B C of Scientific Christianity. The Judge's reasons for secession from the ranks of Mrs. Eddy's cult are set forth in copious extracts. The Gospel of Federation, having special reference to the new Commonwealth of Australia, is a timely article by W. J. Colville. Stanton K. Davis, author of Where the Soul Dwells Serene,



writes on The Problem of Happiness. Freedom—Individual and Universal—is considered by Chas. Brodie Patterson. 20 cents. Alliance Pub. Co., 569 Fifth Ave., N. Y.

**N. S. A.**—The ninth annual convention of the National Spiritualists' Association of the United States of America and Canada, will be held in the Masonic Temple, Ninth and F Sts. N. W., Washington, D. C., on Oct. 15, 16, 17 and 18, 1901. All Spiritualists in the United States and Canada are invited to be present. For full particulars about reduced rates on railroads, address MRS. MARY T. LONGLEY, Sec., 600 Pennsylvania Ave. S. E., Washington, D. C.

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### Letter from Dr. Peebles.

TO THE EDITOR:

In the JOURNAL of June 29 it was stated that "Mrs. Loe F. Prior occupied the platform of the Columbus Spiritualist Society for some time, and was succeeded by Edgar Emerson during May." And you congratulate the society upon the purchase of the Presbyterian Church, etc. Mrs. Prior did not occupy the Spiritualist platform in Columbus during the month of April, preceding last May, to my knowledge, for I addressed that society twice each of the Sundays of April, and to increasing audiences to the end. Mr. Emerson succeeded me in May. My very successful course of Sunday lectures in Columbus satisfied me, as well as others, that platform tests are not necessary to "draw," and the time is coming when these public tests will be relegated to the parlor and the private home. They are evidently useful in their place—useful for convincing materialists of a future conscious existence, and messages from the more exalted spirits are not only interesting, but intellectually and spiritually profitable for their practical, uplifting influences.

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[We are glad to have the correction made about Mrs. Prior's lectures in Columbus. The error was made through an oversight.—ED.]

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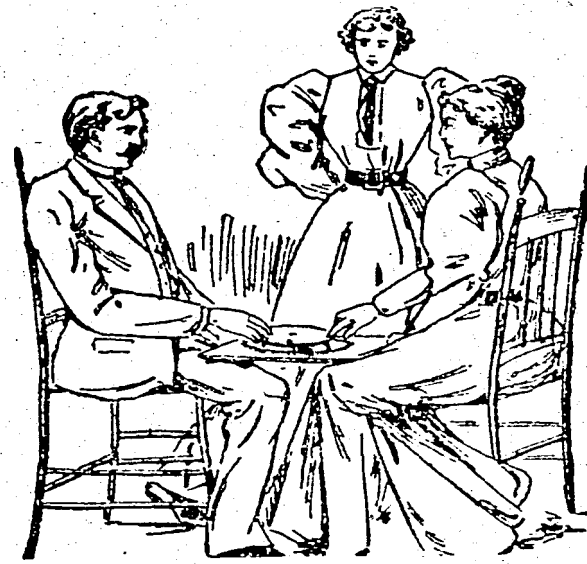
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## Local News Summary.

**Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 805 Larkin. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month.

**LADIES' AID SOCIETY.**—Headquarters at 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**Phonograph.**—The last Sunday meetings at halls in San Francisco for platform test were as follows: Mme. Young at 619 McAllister St., Mrs. Meyer at 335 McAllister St. and Mrs. Eberhardt at 3250 22nd St.

**Universal Spiritual Association.**—The subject for discussion last Sunday afternoon in Templar Hall, Pythian Castle, was "Destiny." Dr. Hall presided and Miss Lee furnished the music. Intense interest is being manifested in these meetings, and they promise to soon outgrow the present quarters.

**The Mediums' Protective Association** held the second of the series of test meetings in Oriental Hall on Friday evening, July 5. Mrs. Sarah Seal presided. M. B. Norton made a short talk, and Mrs. Young gave spirit messages to those assembled.

**Union Spiritual Society.**—Dr. H. W. Abbott lectured last Sunday afternoon at Fraternal Hall, Oakland, every seat being occupied. Mrs. Smith and Mrs. Boose followed with convincing messages.

**Mrs. Annie Robinson** of San Francisco occupied the platform in the evening, giving messages of consolation to a well-satisfied audience. Dr. Abbott will occupy the platform next Sunday afternoon and Mrs. Robinson in the evening.

**Mrs. Dr. Stewart** left Oakland on Friday evening, July 5, on the Santa Fe overland train for her work in the East. Her next stop will be in Denver, Colo., where she will fill a two-months' engagement.

## Dedication at Oakland.

The Spiritual Society dedicated the hall at 856½ Isabella St., Wednesday evening, July 3, and gave it the name of Unity Hall, for Dr. Palmbaum desires all the friends of spiritual thought to realize that this hall is for them and the Cause. Mrs. Palmbaum read the poem, "Spirit Lights," by Mattie E. Hull, followed by an invocation by Mr. Preston. Dr. Palmbaum became entranced and spoke about the dedication, and then went to Mrs. L. E. Drake, who was in the hall, and taking her by the hand, said: "You have been brought here to give a spiritual dedication." Mrs. Drake arose and said she was impressed to write a poem, and she read the following:

There is light that shines in darkness  
From our Father's face divine,  
That will light our every pathway  
Through the clouds and mists of time,  
If we'll but open the windows  
Of the soul from day to day,  
And behold the rays of Heaven  
Shine sweetly all the way.  
There is light, there is light,  
There is light for you and me;  
No matter for the shadows,  
The light will always be.

There's a voice that speaks in silence  
Of a Father's love and care;  
The soul that hears the message  
Has Heaven within to share.  
The Christ that's born within us,  
A light that all may see,  
Illumes our understanding  
And makes us wholly free.  
There is light, there is light,  
There is light for you and me;  
No matter for the shadows,  
The light will always be.

There is truth that leads to freedom,  
There is love that leads to God;  
The way the Master leadeth,  
The path the Master trod.  
There is health that knows no sickness,  
There is harmony and rest,  
There is joy that knows no sorrow,  
There is life that knows no death.  
There is light, there is light,  
There is light for you and me;  
No matter for the shadows,  
The light will always be.

To that light that shines in darkness,  
To that love that leads to God;  
The voice that speaks in silence,  
The Master and the Word;  
To that truth that leads to freedom,  
Let us ever seek the way;  
To the higher life immortal  
We'll dedicate each day.  
There is light, there is light,  
There is light for you and me;  
No matter for the shadows,  
The light will always be.

Mrs. Jacobs gave a few messages, then Mr. Preston spoke on "How to Make a Society Successful." Mrs. Rodha Loomis, who has labored for the cause of Spiritualism for 52 years, and with Dr. and Mrs. Palmbaum for over 20 years, said her whole soul went forth in wishing this society success, and for this hall (now gorgeous in plants, bloom and trailing vines, whose aroma spoke praises to the angel-world) I bespeak the good it will do and the lives that will be blessed in hearing and knowing that we live forever. Mrs. Drake closed with a blessing and words of love and peace to all.

DR. A. L. ASTOR.

**The Testimonial Benefit** tendered to Mrs. R. S. Lillie under the auspices of the First Spiritual Ladies' Aid Society at Occidental Hall on Friday evening, July 5, was a success. That Mrs. Lillie has endeared herself to the Spiritualists of San Francisco and Oakland was evidenced by their presence to greet and bid her "God-speed" on the eve of her departure for a month's vacation and needed rest. The committee, of which Mrs. Dygert was Chairman, deserve credit for the financial feature of the entertainment, as the sum received proved quite satisfactory. The President, Mrs. B. F. Small, presided, and the following excellent program was rendered: Song, Master Raymond Hayes; piano and violin duet, Mr. Warren and Mrs. Pracy; "In Imminent Peril," a sketch, by Mrs. Jenny Ward Hayes; improvised poem, Mrs. R. S. Lillie; vocal solo, Miss Daisy Place; vocal solo, Mr. Will Jacobs. Miss Alice Severance and Mr. Warren furnished the music for dancing, which concluded a pleasant evening.

**The Executive Committee** of the State Board of Directors will meet the representatives of the Oakland societies in the office of Dr. H. M. Barker, 1156 Broadway, Oakland, at 1 p.m., Sunday, July 14, to arrange for a hall, and make other arrangements for the State Convention of Spiritualists, to be held in Oakland on Sept. 6, 7 and 8. All interested are invited to be present.

# CURED BY A MIGHTY POWER!

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mild magnetic remedies and Psychic Power, making the strongest healing combination known to science. This method has been so perfected by the doctor that anyone may use it in their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "For years I bore about my body the piteous spectacle of disease and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

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No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after they had been told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions. Indigestion, stomach and bowel troubles, catarrh, liver trouble, rheumatism, kidney trouble, heart trouble, lung and bronchial trouble, dropsy; in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for literature giving full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you, even though you do not take treatment. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. If suffering, write to-day.

## Address DR. PEEBLES' Institute of Health,

BATTLE CREEK, MICHIGAN.

**The Psychical Research Society** of Oakland held two successful meetings at Woodman Hall, 521 12th St., last Sunday. Mrs. Kate Lester had a fine audience in the evening, and demonstrated the immortality of the soul to those present. She will occupy the platform next Sunday at 8 p.m.

C. F. VAN LUYEN, Chairman.

**Alfred Cridge** spoke in Occidental Hall last Sunday evening on "How to Get Ahead of the Procession." He advocated the application of advanced political methods to the spiritual propaganda. His lecture was well received. Dr. J. L. York read a poem and made a stirring speech. Next Sunday, July 14, Dr. York will lecture in this hall on "Mental or Christian Science—Which?"

"Spirit Mothers" is the name of a monthly published at Decoto, Cal., at 50c a year. It is edited by Mrs. O. F. Shepard and Mrs. E. P. Thorndyke. It will be given a benefit seance on Thursday, July 18, by Mr. C. V. Miller at 1084 Bush St., San Francisco.

**Oakland.**—Notwithstanding the attractions in other directions Wednesday evening, July 3, a good-sized audience assembled at Loring Hall, and the messages received through the organisms of Mrs. Cowell, Mrs. Smith and Mrs. Boose were of a very convincing nature. These meetings will be continued through the Summer months.

**Henry Harrison Brown**, editor of Now, published at San Jose, continued a series of lectures last Sunday at 137 Hyde St., San Francisco, at the Mental Science School. He is a good speaker and an enthusiastic Mental Scientist.

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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JULY 20, 1901.

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## MY CREED.

OLIVE WOOD.

You ask my creed, and I tell you true  
'Tis the simplest thing on earth,  
One that a child may understand,  
And yet of rarest worth.  
'Tis the only Christ-made creed we have,  
The long-neglected lore:  
Just love to God and love to man;  
Just this and nothing more.  
This creed of love is broad and high,  
And free as light and air;  
It makes the whole world kin and kin,  
And life so wondrous fair.  
And I believe that God is love,  
And trust his loving care.  
It is a sea of health and peace  
Around us everywhere. —The Life.

## BORDERLAND.

### Dug up \$30,000 in Coin.

After laughing at her for a long time, W. W. Brannen, a prosperous farmer at Statesboro, Ga., finally took the advice of a mesmerist and dug for hidden gold. A few days ago he found an old iron pot containing \$30,000 in gold coin. Brannen by chance visited a fortune-teller while in Savannah, and she told him that on his place in Bullock county, at the end of a certain old mill dam, was buried a large amount of money.

He quietly went to digging once in a while around this mill site, searching for the hidden treasure. In the meantime a young married woman living near him found that she possessed the power of mesmerism. She one day had one of Brannen's little girls under her influence. The little girl said there was on her father's place, at a certain spot, a large amount of gold buried. Brannen renewed his efforts and made his great find. —Philadelphia Record.

### Saw Her Sister's Body.

There is a woman in Los Angeles who dreams strange dreams. They are not like the dreams of other women, mere vagaries of a mind that mirrors fantastic impressions while the body sleeps, for the dreams of this Los Angeles woman always come true.

It has been said that the power of supernatural vision went out when electricity and steam came in. Nevertheless, the inexplicable occurs.

Science will have naught to do with visions. Wiser than even the wise scientist, then, is he who can account for the visions that come in the night to Mrs. Sarah Garrity, of Los Angeles.

During a recent heavy rainstorm that visited that city, Mrs. Mary St. Clair stepped out into her yard. That was the last seen of her alive.

She lived with her husband, Edward St. Clair, in a small house in the outskirts of the city. They had eaten supper together and then spent the evening playing cards. When St. Clair went to bed Mrs. St. Clair went into the yard. She did not come back, but her husband did not miss her until the next morning.

Even then he thought nothing of her absence, as she had been in the habit of going away to work or to visit friends without informing him of her intentions. He noticed that none of her clothing was taken from the room, and reasoned that she could not be gone far. He made a few inquiries in the neighborhood, but no one had seen her. Then he concluded that she had taken work near by or was visiting her sister, Mrs. Garrity, of 811 Mesnager St. For ten days he made no further effort to find the missing woman, but went about his own tasks, believing that she would return, as she had many times before.

All this time his wife's body lay at the bottom of an old, disused well, not ten feet from his door.

This well is 43 feet deep and was securely covered with a heavy board top, the side walls project-

ing above the ground about two feet.

The morning after the heavy rains St. Clair noticed that at one side of the well a small cave-in had occurred. But no connection between that and his wife's disappearance disturbed him.

On the tenth night after Mrs. St. Clair's disappearance, her sister, Mrs. Garrity, had a dream. She saw her sister lying at the bottom of the old well. She had not heard that Mrs. St. Clair was missing, but so vivid and real did her dream vision seem that she could not dismiss it from her mind.

The next morning she went to St. Clair and told him of her dream. It was not until that moment that the cave-in at the side of the well assumed any significance to his mind. He turned white at the suggestion that it brought. Quitting work at once, he called at the police station for help. An officer was detailed and went to the place. The board top was removed from the well, but nothing could be seen in the dark hole. A break was seen in the east side of the wall, where the cave-in of earth had broken through the rotten planking.

A rope was brought and St. Clair was lowered into the black pit. He came to the surface pale and trembling. He had found his wife.

The Coroner was notified, also the Chief of Police. A hook-and-

ladder company was sent for, and the long fire ladders were used to reach the bottom of the well. A fireman volunteered to go down. He descended but a few feet, when the odors below drove him back. Then it devolved upon the husband of the dead woman to go into the well for the second time. The earth she had carried with her in her fall, and that which the rains washed in, had almost covered the body of the unfortunate woman, which was with great difficulty extricated.

For an hour St. Clair remained in the well working over the dead. When he was drawn to the surface again he was covered with green slime and wet with clammy perspiration. On his face was the look of a man who had faced a sight that was too much for his reason. He motioned for the men to pull, then fell in a dead faint. He had been through an ordeal that few could have endured.

In olden times Mrs. Garrity would have been called a witch. In reality, she is a kind, motherly old lady who cannot account for her peculiar powers of prescience. She claims that every misfortune that ever befell her family was foreseen by her in dreams. Before she has a dream of that nature she is invariably overcome with intense depression. Sometimes this continues for days, as in the case of her sister's death.

Every night until her sister's body was found she had distressing dreams. Sometimes she would have to rise and walk up and down the veranda to drive away her depression. She said her sister was constantly in her mind and told her family a number of times that she must see her, for she was impressed that she (her sister) was in dire distress. Her family laughed at her and so it was passed over. On the tenth night she dreamed she saw her lying in the well and her sister called to her: "Sister, come and take me out. I've been lying here long enough."

At daybreak Mrs. Garrity called her family and told them she must at once find her sister. "Mary has been with me all night," she said. "I must go and see her. She is in some terrible trouble!"

At Mrs. St. Clair's home she found no one. When she went to the husband's working place he joined her in a visit to the police station. There they asked what made her think her sister was in the well. Her answer was that she knew it! They then asked if she had looked into the well. She said no.

Then came the gruesome find in the dark waters. —San Francisco Examiner.



Waterfall in the Rocky Mountains.



### From Spirit Ingersoll.

Given through Mrs. M. Bird, Medium,  
of San Francisco, Cal., on July  
2, 1901, and Dedicated to his  
friend, Mr. J. T. Fisk.

God breathed into man the breath of life and he became a living soul—a breath of divine life incarnated—a soul sent upon the planet to live, to struggle—perchance to sin—how surely to suffer. The advent of one more immortal—the miracle of earth's moments recurring, yet an eternal mystery—the setting in motion of another power and will, that shall move forever; the beginning of a life that has no end; an existence which, when countless millions of ages shall have passed, and suns, with all their splendor and systems, shall have sunk into nothingness, still this divine soul must ever go on, and on eternally.

How will this soul live? Shall it be wasted and deformed by sensuality, smothered by malignant passions? Shall the flesh, the clay garment, hold this soul in a prison—a charnel-house? or shall it rise above the prison-house and become the inspirer for good in other lives that are groping in darkness?

God breathed into man the breath of life and he became a living soul. That is the greatest and first part of every man's life—that is the common bond of human brotherhood. For that, are the prince, peasant and peers upon the earth. There is a birth, a death and resurrection of which neither parish register nor family record ever speaks, for they are of the spirit, spiritual. In every life on earth there is effort, failure and success—aspersion, despondency and victory, hope and despair.

One life goes down in darkness and is hidden for a night of years, ere the angel of light rolls the stone away and calls: "Come forth. Despair not; thou hast passed through the valley of shadows, and by the darkness of the shadows on the path, judge of the brightness that lies beyond; thou must pass through the darkness to gain the light omniscient, power omnipotent, law that rules and regulates the great planetary system, that roll within their orbits under this omnipotent court. How little you realize what is your own! Awake to your heritage. Claim that which belongs to your humanity."

ROBERT G. INGERSOLL.

### Dr. Krebs' Expose Criticized.

LYMAN C. HOWE.

The Rev. Stanley L. Krebs, M. A., is a clergyman of more than average ability. His account of his experience at a sitting with the Bangs Medium is, therefore, of special interest. According to the report published in the Journal of the Society for Psychical Research, he claims to have detected fraud, and professes to give the *modus operandi* in minute detail. Briefly summarized, the experience of Rev. S. L. Krebs, as he reports it, is this:

At a seance in October, 1900, he found a cloth covering the table which the medium objected to having removed. The table was literally supplied with large letter tablets, which were used to conceal the half of the slates next the medium, whenever she desired to extract or insert anything between the two slates. These slates were

tightly bound by a strong rubber band, and the sealed letter, prepared by the sitter, was between them. Over these was a third slate, larger than the other two. The medium took the letter from the Rev. S. L. Krebs and placed it between the slates. The slates were held by the two "about a foot above the table." He was asked to write something while she turned her back toward him. Taking advantage of this, he cautiously raised the slates and looked at the end next the medium and saw a wedge between them!

Later he saw, by means of a small mirror, the letter in the medium's lap. Still later he saw her stoop down and drop the letter on a black substance that was on the floor, about one-half foot wide, "which was, in a moment or two, drawn backward and disappeared with the letter and note on it under the closed door." Later he "saw, through the glass, the letter thrust through beneath the door on the dark slide, and safely lodged in Miss Bangs' lap." Now this letter that had been between two slates tightly bound together had (according to Dr. Krebs) got out of their prison, into the medium's lap, thence on to the black carriage on the floor, thence drawn several feet, and under the door, into the adjoining room and back again into the medium's lap.

The wedge was got between the slates under cover of the large letter tablet, and the letter was landed in her lap by her tipping the slates up edgewise, at her side of the table!

Quite a combination of tricks thus far. Now it must be got back between the slates. This was done, as reported, by laying a large tablet on the table, the edge reaching under the larger slate and being just thick enough to be flush, with the upper side of the lower slate, so that the envelope was easily pushed along on the tablet and entered between the slates, the wedge removed and the miracle was finished.

Without discrediting the testimony of Rev. S. L. Krebs, I am compelled, by facts, to doubt the accuracy of his statements. After this subject had been aired somewhat, and the statements of Dr. Krebs confused and misrepresented I made a trip to Chicago, and spent a week in search of truth. I had four sittings at the Bangs rooms. The conditions and conduct of the medium were as unlike those described in the Krebs manifesto as a Methodist love feast is unlike a traveling circus. The prominent features of difference are these:

1. There was no cloth covering the table.
2. There were no writing tablets on the table.
3. I placed my letter between the slates and held them horizontally over my side of the table, the medium not touching them, and I put the rubber band around them, and added also a strong twine, which I tied around them, and I laid them flat on the table, near the center, but a trifle nearer to me than to the medium, and I put the larger slate over them, the medium not touching them all this time; and they were not lifted from the table, or tilted on edge, at any time during the sitting. No one but myself touched them, save once. Then the medium took off the larger slate and suggested that I place a question on top of the two closed slates, and she laid the large slate back as before. She did not touch the two bound slates at any time

during the seance. When I opened the bound slates and the sealed envelope I found three pages of the paper I had put in the envelope (all carefully marked) written full and addressed to me with Maude's name signed. Now, at this sitting there was absolutely none of the maneuverings suggestive of possible tricks, as described by Dr. Krebs; and I was unable to see any possible way by which any trick could have produced the writing as it was.

In the Krebs report he makes much account of a trick door, which he describes as being prepared to admit letters on the little black carriage, to be drawn under it into the next room. This, he says, is hung "close to the carpet on the hinges side, but being fully a half inch or more away from the floor at the knob side." Now, this door secret performs an important office in this whole story; and I took pains to examine it critically.

There is no appearance of any changes made in the hang of the door since the time of Mr. Krebs' visit, and there is no perceptible difference in the crack under the door at the hinge end and the knob end. Near the center the threshold is somewhat worn by use, and the opening is therefore somewhat larger there than at either side. I tested letters to see how large a letter could ride through under that door on top of a black carriage, for of whatever made, such a carriage must occupy some space. A letter on such a carriage must not touch the bottom of the door, or it would not go through. A thin letter can be pushed under nearly all common doors. A fat letter could not be pushed through under that door at either end without tearing or bruising the envelope; and what would it do if riding through on a black carriage? No! A fat letter, one enclosing six or eight sheets of writing-paper, could not be pushed through at the largest place near the center, without injury to the envelope.

Dr. Krebs says his letter held six or eight sheets of white paper, a pretty fat letter, and one that could not be drawn under that door at any point on a carriage, nor put through without the carriage without damage to the envelope.

Here, it seems to me, is a fatal witness against his whole statement, even with all the maneuverings he describes allowed as realities. But these, also, were entirely absent in each of the four test seances that I had, and I was watching everything with Dr. Krebs' statements in mind. So far as my experience testifies, the Krebs expose is a farce and falsehood. But I do not assume that his experience was the same as mine, or that he has willfully misrepresented.

The mistake about the door, however, indicates that his observations are not to be accepted as a reliable basis for the establishment of a verdict.

### Nature's Organ.

MRS. M. KLEIN.

How wonderful is nature in all her appointments. Behold with the mind's eye nature's organ and grasp with the perceptive faculties its grand construction. The solar spectrum is its keyboard, the great fiber or psychic system the strings upon and through which, sound, light and intelligence are issued forth to give joy and happiness to

all beings and things. The bottom of this great organ is symbolized by Earth; the four sides serve to emit the light which constantly floats down from the Great Center. At the four corners are the whirlpools which are nature's gigantic batteries. They do great service in their modes of generating and nurturing elementary substances. It is, mainly, the means by which the great solar and lunar systems are supplied, which, in turn, support nature in all her departments.

These batteries also serve as stops to nature's grand organ, which represents harmony in its discoursing, but it also demonstrates to students and close observers the necessity of graduating sounds and voices in their spheres of primary training before they can be admitted into creation's chorus and be a voice of the voices chanting creation's rhythm as an accompaniment of nature's organ.

Then, too, behold its bridges and sub-bridges to which the fibrous warp in space is attached, with all its chords so grandly illustrated, how delicate in appearance, but strong and powerful in their attachments and service.

Nature's orchestra is made up of such a great variety of instruments. All living forms are instruments through which the Infinite Spirit manifests in the world of phenomena. Nature's rhythm, though perfectly chanted by all cosmic life in its different expressions, lacks as yet something in its parts rendered by mankind collectively taken, inasmuch as three-fourths of humanity lie constantly in repair shops unable to clearly chime their especial notes in concord with this universal life melody.

Here a question by an invalid intrudes itself, viz: What climate would best serve for regaining health? The answer is: The climate that is rhythmical, soothing to the nerves, etc., is for such use the climate best suited to their well-being, for the reason that man's and nature's pulses must be in harmonious interchange, for mind and body draw thus their vitality, their strength; otherwise there is discord, depletion and misery.

Van Wert, Ohio.

### Guardian Spirits.

A woman stood in darkness just back of two half-drawn curtains reading in a rich, heavy voice a poem whose burden was the mystery of the after-life. Then, moving forward with scarcely perceptible motion from the half darkness wherein her black gown was blended with the shadows, she approached the center of light of one gas jet, beneath which lay a coffin smothered under white roses. Around were the bowed heads of those in sorrow. The same vibrating tones that had rolled out the measure of the verse began to tell of the guardianship of the living by those whose spirits had left the body, and before the woman had finished speaking, the eyes that had been filled with tears were fixed on her with smiles.

The scene was the parlor of A. W. West's home, 2964 Groveland Ave., where Mrs. Emma Nickerson Warne was conducting the funeral services of Mrs. Mary West according to the rites of the Spiritualists. Mrs. Warne's talk over the casket of her friend pointed out the beauty and the satisfaction of communion with those who have



passed to higher spheres, and she expressed firm conviction in such communings.—*Chicago American*.

### Spiritual Psychology.

J. P. COOKE.

Our pantheistic friends are fond of dwelling upon the "varied God," and no doubt this view contains one aspect of truth. It is one facet of the many-faced jewel of Life. Our own spiritual philosophy emphasizes the three elements which contribute to our conscious knowledge.

There is a luminous substance in the spiritual nature of man in which God abides and ever reproduces himself. In every man that spiritual nature seeks to realize itself wholly; and as you earnestly ally your will with it and give it effect in your own bosom, you enter upward into unity and union with the absolute life and Godhead, and you enter outwardly into a union with all humanities, all souls, all immortalities now and forevermore. It is this that justifies and dignifies the spontaneous religions of humanity. This vital, spiritual perception justifies the grand hopes of the race. All races are peopled from the skies. Immortality means immortal growth. There can be immortality only from an infinite depth of root and resource. If the growth is infinite, then the root, too, is infinite.

The human spirit is, by its very essence, in unity with God and in perfect reciprocity of his life. Let us look at the analysis: Spirit, soul (or mind), and body. Each one is distinct in our thought. Spirit is the divine, all-perfect element of life—the inner light. The mind, or soul, is the mirror to reflect from spirit to matter. It is the middle term. Matter, or body, is the outer machine through which spirit manifests *via* the medium of mind or soul.

The spirit is the substance of the celestial body; it is an ethereal, mystic covering for the nervous system, and it passes out, or is expelled from the body at death, by the electrical forces. This is the rebirth. It is a living, ethereal substance, which is impalpable to the natural vision, as is the insensible perspiration which is ever passing from the body. But many clairvoyants behold it, as the living light.

The mind, I said, was the mirror to reflect between matter and spirit. (mind and soul are here convertible terms); while "matter" is the outer darkness, conditioned made knowable to the sense impressions. Seen with the eye of the spirit, it is like granulated darkness—a sort of sooty fog. In itself, it is negative to mental forces and spirit, indifferent to motion or to rest. The mind is a result of external life and acts under its law and is subject to the varying conditions of that life. If the body is sick, so is the mind; if the body is weak, the mind is feeble. But sick or well, the spirit writes its history through it as best it may.

James Freeman Clarke gave us some good reflections upon this subject when speaking of Paul's Psychology, which is the same as our spiritual classification—triumph. Soul is the personality, the man himself in which resides the unity of consciousness. This ego is finite and limited, but possesses in itself intelligence, affection and will. It thinks, loves and acts. It stands between body and spirit, between

light and darkness—the natural master of the one, the natural servant of the other.

The body, the organized, material form, is located in time and space. By it the soul is fastened to one point of space and one moment of time. By means of its bodily organization, the soul comes into communion with the outward universe and with other souls. The material organized is the flesh, which is ever seeking to draw down the soul and so to produce the carnal or sensual mind. When the soul yields to matter, it is carnal-minded; when it aspires, or yearns upward, then it is spiritually-minded. It has heavenly longings, hungerings for righteousness, "twinges of conscience." Conscience!—the voice of God, or spirit, in the soul. For spirit is the indwelling God. It is that by which man comes into communion with the infinite and eternal, just as the body communes with the finite and temporal. The mind, when subject to neither aspiration nor sensual attraction, remains the natural, or soul man. As we receive the life of God through the spirit, so through the body we receive the life of the race. In the soul (mind) we possess the personality; it is the individuality of the individual. Hence it comes that "Karma," or consequence, is the most intimate possession of each individual.

Super-sensuous ideas, such as time, space, cause, right, eternity, etc., are derived from spirit, and what flows from it cannot be conceived of as having beginning or end. The soul is finite and dependent. It does not have its cause in itself. It has had a beginning and may therefore cease to be. Thus it differs from spirit. But it is also essentially different from body. It is a unit. Body, indeed, has parts, but not so with the soul. The ego will sometimes think, at others, feel, and then again it may act. It may remember, imagine, hope, or fear, suffer, or rejoice. It is the created personality.

As the soul aspires, on the one hand, or grovels, on the other, we see the reformer and teacher, or else the type of the perishing class—he who is ever ready to roll with pleasure in the sensual sty.

The term "sensualist" comprehends all those who are fascinated by the mere externals of life, and all those in whom the higher nature has sunk down into the appetites, until they have become assimilated to the gross materiality of the world—deadened portions of its dust and ashes.

The subtle danger of sensualism is in its association with elements which temper its coarseness, but do not alter its essential nature or prevent its control. It is often associated with an open hand and a free heart. We find the "good nature" of such a man is slipshod; it vibrates between jollity and the irritability of unstrung nerves. It reserves its gaiety for boon companions, and brings to hearth and home the settlements—the lees—of its debauch.

Yet sensualism is consistent with refined tastes and habits, strange as it may seem. Indeed, it is apt to be rife among two classes—the very lowest and the highest. On the one hand, the motives to enterprise being clogged by plenty, the mind is only occupied by luxurious desires. On the other, the springs of exertion being paralyzed by despair, man sinks sullenly down into the beast.

Yet it is true that the most dangerous forms of sensuality are not wrapped in vulgarity, but tread luxurious carpets and scent the perfumed air.

The common-sense "worldling" does not intentionally violate conscience, but acts largely from ignorance. His moral eyesight is not educated or sensitive. He may see clearly what he really sees, but the light of his perception is feeble. He lives in moral and spiritual darkness. He has looked about him shrewdly and reasons out that the best thing for a man to do in this world is to take care of himself—to grasp all the good that comes in his way and ignore any fine spun sentiment. He is apt to be sarcastic, if not mean. He has no faith in human disinterestedness. As Dr. Chapin once said: "To his view, society is a nest of eels, each trying to get his head above his fellows, and he who succeeds the best is the best."

Patriotism, virtue, religion, he considers to be all shams. Every man has his price. Love is but passion; devotion is but superstition or cant, and this man considers himself a part of the world-life. If the human element is running down the inclined plane of depravity, he will ride and enjoy it and laugh at it. He seeks to justify inclination and erect it into "natural law." Success is the only test of merit.

In fact, whatever may be the peculiarities of this class, through all its varieties, there is this common trait—lifted above the passion of appetite, they are up to the horizon of sense. This man never rises above the circle of routine into the sphere of absolute or ethical relations, where actions appear colored by moral distinctions and are mixed with endless issues. He never feels the superior influence throbbing through the iron arteries of law. The inner influence of the spirit, the "all-pervading life," is to him a mere phrase. He does not recognize it as a symbol in words of the Great Reality.

No doubt, the world is bad enough, but we see the depravity by light which streams from veins of goodness running through it—the inner light, which pulses from above, which flows from Him who forever breathes blessedness upon all that He has created. The world is still dark and drear in many places; but "around its lazarus-houses and shambles, its giant selfishness and its pointed deceits, there are martyr graves and patriot battle-fields; where Love burns forever like a vestal fire and Faith looks calmly upward."

**Sleep.**—Sleep is the fertilizer of our energies, and needs no assimilation. In this respect sleep nourishment differs from all other nourishments taken into our bodies. No matter how carefully one may select one's food, he must first masticate, then digest, and lastly assimilate it before the energies are fertilized. How different with sleep, which drops her benign gift into our hungry, tired souls, and we are loosed from the bond of exhaustion by her magic wand of rest!—*Mental Advocate*.

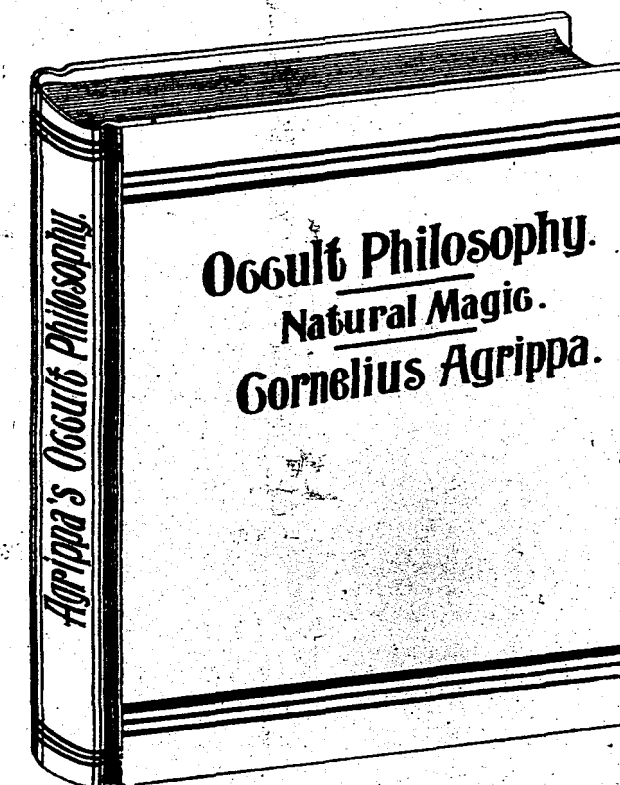
### The Sunflower

Is an 8-page paper, printed on the Cassa daga Camp Ground, and is devoted to Progressive, Religious and Scientific Thought, Spiritualism, Hypnotism, Astrology, Palmistry, Theosophy, Psychic Science, Higher Criticism. Has a Spirit Message Department. Published on the First and Fifteenth of each month at 50c per year. W. H. Bach, editor.

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THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.

## The Newest Books,

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**BUILDER AND THE PLAN**—a text-book of the Science of Being, by Ursula N. Gestefeld, N. Y. \$2.00. It is invaluable for all who seek to become enlightened in self-mastery and to gain such understanding of fundamental principles as to become comparatively independent of circumstances.

**SCIENCE OF PALMISTRY** and its Relation to Astrology and Phrenology, by Irene Smith. \$1.00.

**POLITICAL ECONOMY OF HUMANISM**, by Henry Wood. 320 pp. Lee & Shepard, Boston. \$1.25.

**LESSONS IN MENTAL SCIENCE**, by Anna Valle Switzer. 40c.

**RATIONAL MEMORY TRAINING**, by B. F. Austin, B. A. 164 pp. 30c.

**DEATH: THE MEANING AND RESULT**, by John K. Wilson, Lily Dale, N. Y. 560 pp. \$1.25.

**REALIZATION**; a course of lessons on "The Inner Nature of the Self," by Lorine Follett, Atkinson, Ill. 50c.

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**HEALING WITHOUT MEDICINE**, by Prof. Jesse J. Todd, Doctor of Psychology. 76 pp. \$1.00.

**MAGIC SEVEN**, by Lida A. Churchill. Alliance Pub. Co. \$1.00.

**SYMPHONY OF LIFE**—a series of constructive sketches and interpretations by Henry Wood. 300 pp. \$1.25.

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**THE TEMPERAMENTS**, or Varieties of Physical Constitution considered in relation to Practical Affairs. D. H. Jacques, M. D. 150 illustrations. \$1.50.

**The Science of Sociology**, by Wallace E. Nevill. Price, 25c. Altruistic and socialistic. For sale at this office. 1864

THOMAS G. NEWMAN, Editor & Publisher, Station B, San Francisco, Cal.



# PHILOSOPHICAL JOURNAL

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JULY 20, 1901.

Edison, the wizard, has just made another discovery, which promises to revolutionize the building material of the world. It is a cement for the construction of houses which can be made as cheaply as common salt, and when mixed with sand, will form the material to build so cheap that all may be well sheltered from heat and cold.

Tolstoi was ex-communicated by the "Holy Synod" at Moscow, Russia. The Paris Temps published his reply to the ex-communication. He describes the decree as illogical, intentionally equivocal, arbitrary, and unjustifiable, and says it has incited many persons to acts of violence against him, and he has received several letters threatening him with death. He devoted several years to the study of the teachings of the church, and came to the conclusion that in theory this teaching was an astute and injurious falsehood and in practice a compound of gross superstition and sorcery.

Mrs. H. S. Slosson, one of Chicago's best mediums, has been in New York for some months, and while there gave several "readings" to Prof. Hyslop, of Columbia College, who is a prominent member of the Psychical Research Society. We have often tested her mediumistic powers, and feel sure that her readings for the Professor must have been very satisfactory.

Missouri. — The South-Side Spiritualist Society of Springfield, Mo., is prospering under the able ministrations of Prof. J. M. Allen and wife.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher,

## At the Mercy of our Foes.

What Spiritualists may expect in the near future, in the line of persecution, is foreshadowed by the arrest of Miss Etta Baker, of Baltimore, and Dr. J. C. Batdorf, of Grand Rapids, Mich. Miss Baker is a clairvoyant medium charged with fortune-telling. Dr. Batdorf is a magnetic healer, and mailed his circulars, and was charged with using the United States mails for fraudulent purposes. Both were found guilty as charged, by the courts and condemned accordingly. Both cases have been appealed.

This is only an indication of the way in which Spiritualist mediums and healers are to be persecuted, and all because of the unorganized and disunited condition in which Spiritualism is found to-day. If it were a powerful organization, well supported by its devotees, it could easily protect its mediums by concerted action at the ballot-box, and in the courts of the land. That it is not so organized is its misfortune, and the cause of such a condition of things is to be traced to the apathy which rules supremely throughout the entire country.

If Spiritualists do not awake from their lethargy, and unite their forces and interests, they need not expect any favors from their enemies, who are on the alert, losing no opportunity to persecute and prosecute them mercilessly.

## Anti-Vaccination in Utah.

A law against compulsory vaccination was passed by the legislature and vetoed by the Governor. Then the legislature again passed it over the Governor's veto, which required a two-thirds vote. Other States will, no doubt, enact a similar law in the near future; for the people who think will not submit to such obnoxious legislation. They must be left free to vaccinate or not, as dictated by their intelligence, education or prejudices. The Utah law reads as follows:

That hereafter it shall be unlawful for any Board of Health, Board of Education, or any other public Board, acting in this State under police regulations or otherwise, to compel, by resolution, order, or proceedings of any kind, the vaccination of any child, or person of any age, or making vaccination a condition precedent to the attendance at any public or private school in the State of Utah, either a pupil or a teacher.

## The Study of Astronomy.

Camille Flammarion, the savant, Spiritualist and great French astronomer, of Paris, stoutly contends that astronomical studies promote longevity, says the Temple of Health. These are his published words:

Yes, I hold fast to the theory that the study of astronomy tends to prolong human life. I have put my theory before the Astronomical Society of France, an organization numbering 2,500 members, and many of them agree with me,

The contemplation of the heavens ennobles man. It helps to carry him away from earthly passions. The cold, calm study of astronomy makes the student rise to higher things. Besides, we have many examples of longevity in our astronomical society. Our dean is 105 years old, yet in excellent health. There are at least 12 members over 90, 20 over 80, and ever so many have passed the scriptural limit.

## Right All Wrongs Now.

It is a cruel deception to tell men that no matter what they may do wrong, that they can be all righted on a death-bed, by simply gasping the name of Jesus. We must atone for all the wrongs done, either during this physical life or after "passing to the beyond."

The cunningly-devised fable about the atonement is of the greatest injury to mankind—deceiving them by teaching that the guilty can escape the responsibility of their evil deeds, by shifting it upon an innocent victim.

The following from an exchange shows that all wrongs must be righted either here or hereafter, before the spirit can rest in spirit-life:

I will give an experience I had with the spirit of a brother-in-law on the night of Nov. 18, 1900. I had just retired, when I heard three raps. I said: "Perhaps it is some spirit friend that wants to converse with me." Then the spirit said: "I am Charley Rhodes. I have come to ask you to forgive me for the mean things I did to you when I was in earth-life." Then I said: "Charley, it is all forgiven, and now don't feel bad about it any more." Then he said: "I do feel better now, but I have had a terrible hard time since I came to spirit-life in settling up the errors and the mean things that I did on earth." F. L. BOWEN.

## What Good Has it Done?

In the Harbinger of Light for April, a correspondent relates the following concerning the work done by Mrs. Foye, in Australia:

On one occasion, Mrs. Foye advised her audience to consider, not "what Spiritualism has done for others, but what has it done for you?" And this leads me to tell a very pretty story: At the conclusion of one of Mrs. Foye's meetings at the Lyceum Hall, a young man, whose face showed him to be both refined and intelligent, came up to the lecturer, shook her by the hand, and said:

"Mrs. Foye, I thank you, for you have made me a better man. At one of your meetings you read a name in the air which I acknowledged. You said: 'It is your mother's name,' and I answered: 'It is.' You gave me the message: 'I am helping you, my son, to be strong. Remember, where you go I go with you.' Mrs. Foye, I was a drunkard before you gave me that message, and scarcely ever passed a saloon without entering it. When I was going home that night I was about to enter, when I saw your face before me, and I remembered the message. I turned into the street, for I would not take my dear mother with me into that place, and I gave up my drink

that night—the first time for many years, and, now some time has passed and I have not entered a saloon. I respect and love my departed mother too well to have her go with me there."

He was much affected. This is what Spiritualism has done for him, and he is not the only one to whom Mrs. Foye has brought comfort, peace and joy. She has earned the thanks of the angels of the earth; she will receive the immortal crown from the angels of the heavens. I. K.

A Crusade against Christian Scientists is begun by the New York ministers. They find their craft in danger and are uniting for defense. One minister said:

The church has been shaken by their movement from center to circumference. These scientists are making their way into our churches in an alarming degree. Unless we throttle this movement now it will get the upper hold and we shall be at its mercy. We are considering a united effort at present. No line of action has been laid out, but the ministers of New York are earnest and determined, and will work together against a thing that we regard as a dangerous enemy to the church itself.

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

Realization is the title of a new bi-monthly, by Joseph Stewart, L. L. M., 1540 Howard Ave. N. W., Washington, D. C. \$1.50 a year. The July number contains 36 pages, and is filled with excellent articles on the new thought of the present age—the first being The Power of Concentration, followed by another on Psychic Breathing. These two articles are worth more than a year's subscription.

Our Home Rights, advocating reform in social, political and religious life, is published monthly at 74 Boylston St., Boston, Mass., by Immanuel Pfeiffer, at 50c a year. It contains 44 pages and is illustrated. The articles it contains are by advanced thinkers and progressive men.

An illustrated article in the Review of Reviews for July describes the important work lately undertaken by the New York and New Jersey commissions for the preservation of the Palisades of the Hudson River and the establishment of a Palisades Park.

The Pantherapist is the name of a new monthly at El Dorado, Kansas, edited by A. M. Morrison, 618 South Water St., Wichita, Kan.

Suggestion for July, among its list of contents, includes: Essentials in Suggestive Treatment, Affirmation Plus Action, Hypnotic Somnambulism, The Gospel of Work; an exposé by Stanley L. Krebs, A. M., entitled "The Frauds of Spiritualism." The latter is inaccurate and misleading, as may be seen from the criticism, by Lyman C. Howe, given on page 2 of this issue of the JOURNAL. Monthly. 4020 Drexel Boulevard, Chicago, Ill. 10c.



**The Occult and Biological Journal** for July has among its list of articles the following: The Mystic Sounds, New Practical Methods, Song of the Mystic, and The Purpose in the Creation of the World. Published at Applegate, Cal. 15c.

**EROS AND PSYCHE.** A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

**THE CONQUEST OF POVERTY,** by Helen Wilmans. Price, 50c. For sale at this office.

**THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events,** by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

**N. S. A.**—The ninth annual convention of the National Spiritualists' Association of the United States of America and Canada, will be held in the Masonic Temple, Ninth and F Sts. N. W., Washington, D. C., on Oct. 15, 16, 17 and 18, 1901. All Spiritualists in the United States and Canada are invited to be present. For full particulars about reduced rates on railroads, address MRS. MARY T. LONGLEY, Sec., 600 Pennsylvania Ave. S. E., Washington, D. C.

## The Reviewer. The Alliance Publishing Co.

Life Building, New York,

Issue the following very interesting Books, which are also for sale at the office of the PHILOSOPHICAL JOURNAL:

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**The New Philosophy of Health,** by Harriet B. Bradbury. Cloth, 75c. Admirably adapted for standard use as a text-book.

**The Light That is in Thee,** by Harriet B. Bradbury. Cloth, 75c. Practical essays on the understanding and use of the higher spiritual faculties, showing how to take the first steps in the realization of true power and inspiration.

**The Chaldean-Geomatic Oracle and Game of Prophecy,** by G. W. Gessman; 50c. Simple and exact method of answering all questions pertaining to the past, present, or future.

**Amore,** by Eliz. Boynton Harbert, Ph. D. Cloth, 25c. A story embodying exalted and beautiful feeling condensed in the expression, "Love is the fulfilling of the Law."

**Ariel; or, The Author's World,** by Mary Platt Parmele. 25c. A charming story, showing in fascinating narrative that "thoughts are things."

**Beyond the Clouds,** by Charles Brodie Patterson. Cloth, \$1.00. Lectures on the Spiritual Science of Life. Well adapted to meet the needs of those who are doubtfully wandering in search of truth, but not finding it. It is hopeful and full of good cheer.

**Seeking the Kingdom,** by Charles Brodie Patterson. Cloth, \$1.00. Especially suited for a gift book for beginners in Mental Science. Simple and comprehensive.

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## AH! LAETA.

Now within thy regal selfhood  
Lives a blossom chaste and fine,  
Like a diamond rare in girlhood,  
Sparkling with the dews of time.

Ah! Laeta, thou hast blest me  
With the grandeur of thy thought:  
Thou hast written on mind's tablet  
All the lessons thou hast sought.

When amid the yearning passion  
For the star that glimmered far,  
And midst doubts of earth-life clashing,  
Thou hast borne its whirl and jar,

With determined, strong resistance,  
Though to rock Prometheus chained;  
Yet keen-tempered, long insistence  
Holds thy soul-self still unmaimed.

Ah! Laeta, thou art passing  
Down the slippery banks of time,  
Where the weary ones are massing  
To embark for shores sublime.

And I know, my stranger daughter,  
Thou hast work of high import.  
Prove, then, worthy blood of Grager  
In the king's emperured court!

Thou hast wrought full long in matter:  
Wherefore, now, should longer wait?  
Leave the house-god's senseless clatter  
And receive thy fair estate.

When thy cares shall be thus banished,  
And thy toiling hands all free,  
And thy work in matter finished,  
Meekly take thy high degree.

Thus thy lips shall utter wisdom  
To the heedless, passing throng,  
Teacher in the forming temple  
Of high art and mystic song.

MARY KELSEY BOOZER.



The Editor is not responsible for the opinions of correspondents.

## A Joyous Occasion.

## TO THE EDITOR:

Miss Fannie Hendrick and Mr. John H. Wood, both of Springfield, Mo., were united in marriage by the writer on Sunday, June 30, at the residence of Dr. E. M. Hendrick, father of the bride—an earnest worker for Spiritualism in Springfield for many years, and one of the founders of the State Association of Missouri.

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## TO THE EDITOR:

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July 4 was duly observed, and the lecture in the morning by Rev. W. E. Copeland, on "The New Declaration of Independence," met with much favor; and equally interesting was the short address in the afternoon by Chas. J. Anderson (the boy orator). This is the second visit Mr. Anderson has made this camp, and both his old and new friends were delighted that he could remain until the close of the meeting. His name on the Sunday programs was a drawing feature.

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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month. W. T. JONES.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**Sunday Meetings** in San Francisco were well attended. Mrs. Eberhardt entertained her audience with messages from the spirit-world, at 3250 22nd St. Mme. Young, at 619 McAllister St., after an instructive lecture by Mrs. Sarah Seal, gave psychometric readings to the satisfaction of all present. Professors Young and Bothwell-Brown, as usual, furnished excellent music.

Mrs. C. J. Meyer, at 335 McAllister St., read flowers and answered questions, as usual, by the aid of her spirit guides. Mrs. Gillingham, at her rooms, 305 Larkin St., held a spiritual meeting, answering sealed questions, etc.

Thaddeus Fritz, at the Academy of Sciences, held a Forward Movement meeting in the afternoon—the subject being "Co-operative Commonwealth."

Mrs. Maud Lord Drake, assisted by Mr. Swan, Mr. Wilson, Mrs. Maxwell, Mrs. Wrenn, Mrs. Stoddard and Mr. Kotter, held a spiritual meeting at 909 Market St., giving tests and spirit messages.

**Personal.**—Mrs. Wadsworth, the genial secretary of the Ladies' Aid, has returned from a month's vacation in the mountains, much refreshed.

Mrs. Briggs, the vice-president of the Ladies' Aid, has also returned from her vacation in good health and spirits.

Mr. J. M. Button, of Hollister, Cal., has gone to the Eastern States for a vacation, for three months.

Miss Maud Campbell, of Nanaimo, B. C., is visiting Mrs. Millmore. They attended the Lyceum at 909 Market St. last Sunday.

**The Sixth Annual Convention** of the California State Spiritualists' Association will be held in Maccabees' Temple, 11th and Clay Sts., Oakland, Cal., on Sept. 6, 7 and 8, 1901. On Friday evening, Sept. 6, the three spiritual societies of Oakland will unite in a grand reception to the delegates. Printed announcements will be distributed throughout the State, and programs of social and spiritual meetings connected with the convention will be issued in due time. M. S. NORTON, Pres.

**Mrs. F. A. Logan**, after a year's absence in the southern part of the State, has returned to her home, 1218 Railroad Ave. (Bay Station), Alameda, Cal. She writes as follows: "I wish I could say to my many friends that I had improved in health, but two very severe and protracted attacks of la grippe during the past six months finds me in rather a precarious condition."

**Dr. Deane Clarke**, one of the most widely-known and faithful workers in the spiritual vineyard, has returned to San Francisco after an absence of many years. We hope to see the Spiritualists of this Coast extend a hearty welcome to this champion of liberal thought.

**Dr. J. L. York** spoke to a good audience last Sunday evening in Occidental Hall on "Mental or Christian Science—Which?" The speaker prefaced his lecture by reading "The People's Advent." Dr. York will speak next Sunday evening from the same platform on "What We Owe to the Dead!" Those who desire to hear this noted orator should avail themselves of this opportunity.

**The Mediums' Protective Association** at the July Board-meeting held on last Saturday evening, decided to remove its test meeting to the Spiritualists' headquarters, 305 Larkin St. The next one will be held on the first Friday evening of August. Mrs. Levi Wood, Mrs. Eberhardt and Mrs. Jennie Robinson will be the mediums on that occasion. Two new members were elected.

**Unity Hall**, 856½ Isabella St.—The Oakland Spiritual Society on Wednesday evening opened its meeting by Mrs. Palmbaum reading a poem. Dr. Palmbaum was entranced and gave spirit messages to many in the audience. Alfred Cridge, the President of the Society, made a stirring address upon the theme of Dr. York's "One World at a Time," saying that Spiritualists must never heed such advice. It was knowledge and wisdom that we must strive for, and to know what is the best in this world and all that can be known of the spirit-world. Dr. Barker, director in the State Board, Mr. and Mrs. England and Mr. Preston all endorsed the idea that one world at a time is not enough for Spiritualists. Dr. A. L. Astor, Sec.

**Mrs. Anna L. Gillespie**, on her way to Chesterfield camp, was in Chicago on Sunday, July 7, and gave an interesting lecture in Handel hall in the evening to a large and appreciative audience. At the conclusion of the lecture she gave several excellent and recognized messages from the spirit-world.

**Oakland.**—The Psychical Research Society held two sessions last Sunday. In the audience were many prominent people who were well pleased with the advice and messages through the medium, Mrs. Kate Lester. Next Sunday at 3 p.m. we will discuss upon "The Power of Thought"; at 8 p.m. Mrs. Kate Lester will occupy the rostrum. C. F. VAN LUVEN.

**Universal Spiritual Association** in Templar Hall, Pythian Castle, last Sunday afternoon discussed "Invention." The debate was spirited and interesting. Dr. W. S. Hall presided and Miss Freddie Lee furnished the music.

**The Ladies' Aid** had a very pleasant meeting, as usual, on Wednesday afternoon, at headquarters, 305 Larkin St., San Francisco. Mrs. Morrell, treasurer, resigned, on account of the illness of her husband, and Mrs. Stark was elected to fill the vacancy.

**Henry Harrison Brown**, editor of *Now*, has taken rooms at 1423 Market St., where he can be consulted during the daytime; his special work being instruction in Mental Science, in classes or private lessons.

**Fresno Co., Cal.**—The Fresno Republican of June 30 contains a two-column article concerning the progress of Spiritualism in that county. It says that there are over 1,000 Spiritualists there, but admits that they are enrolled as members in the various churches. This shows how the heaven of Spiritual philosophy and phenomena is "leavening the whole lump" in religious circles. The Spiritual philosophy is permeating the world, and its phenomena is boundless, making its influence felt in every corner of the globe.

## CURED BY A MIGHTY POWER!

All Chronic Diseases Cured by a System of Treatment Originated by DR. J. M. PEEBLES, the Grand Old Man, of Battle Creek, Mich.



DR. J. M. PEEBLES.

### PSYCHIC SCIENCE In the Cure of Disease.

Dr. Peebles, the grand old man of Battle Creek, in whose brain originated PSYCHIC TREATMENT, has so perfected his method that it has revolutionized the art of healing, and it can almost be said there are no hopeless or incurable diseases. This system of treatment has brought thousands upon thousands back to health, after they had been pronounced hopelessly ill by the very best local physicians. His cures have been proclaimed PHENOMENAL by the many thousands who have had a chance to watch the near neighbor, friend, or relative, pronounced at Death's door by the local doctor, brought back to perfect manhood or womanhood by this eminent doctor and his associates. These wonderful cures are brought about through a system of treatment originated by Dr. Peebles himself, the great authority on Psychic Phenomena, which is a combination of

mild magnetic remedies and Psychic Power, making the strongest healing combination known to science. This method has been so perfected by the doctor that anyone may use it in their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "For years I bore about my body the piteous spectacle of disease and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

### Despair not, There is Still Hope for You.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after they had been told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions. Indigestion, stomach and bowel troubles, catarrh, liver trouble, rheumatism, kidney trouble, heart trouble, lung and bronchial trouble, dropsy; in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for literature giving full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you, even though you do not take treatment. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. If suffering, write to-day.

Address DR. PEEBLES' Institute of Health,  
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T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, JULY 27, 1901.

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Between 10 & 11th Sts.

No. 30.

## THE PURPOSE IN LIFE.

Do the tears that arise  
In the heat of the strife  
Seem to hide from your vision  
The purpose of life?  
Do the myriad cares  
Of laborious days  
Leave the doubt in your heart  
Whether living them pays?  
Banish doubt and plod on.  
Life was given to man  
As a part of creation's  
Mysterious plan.  
Each must carry what burdens  
The years may bestow,  
Until burdens and bearer  
Alike are laid low.  
'Tis but folly to dig  
Into moss-covered creeds.  
Let your life be a record  
Of generous deeds.  
Not the wisest may fathom  
Futurity's plan,  
But the weakest may live  
As becometh a man.  
—Chicago Times-Herald.

## BORDERLAND

### Foretold in a Dream.

A remarkable case of a tragedy foretold in a dream came before the Coroner at Thames Ditton the other day.

Arthur Manning, of West Ham, and a companion hired a boat at Hampton Court. It was Manning's first experience of rowing. He rowed away from the lock, and then turned the boat and pulled it into the Weir. The boat was smashed, Manning was drowned, and his companion was saved.

Manning's father said that on the previous night he dreamed that his boy was drowned, and in his dream he saw everything just as it had been explained. When his son was leaving the house he warned him not to go boating.

### Spirit Reads Telegram.

It was in 1879, while on the Indianapolis Board of Trade, I had left my office one afternoon, as I supposed for the day, and was in consultation with a medium (Mrs. Gage, of Chicago, when the controlling spirit told me I would have to return to my office, as he then saw a telegram coming from Philadelphia, on the wires, in relation to the shipment of some grain. I returned to my office, and after waiting 30 minutes received the telegram confirming what had been given me. That incident interested me, and I began the investigation of Spiritualism.

My voice was then controlled (but not my brain functions) to speak in a foreign language, which

was interpreted by Mrs. Gage, the medium, saying it was an ancient Mexican Indian chief, perhaps Aztec. I felt inspired and uplifted. I spoke in this language for about ten minutes. It seemed as if I was speaking to a large audience, but as soon as I exercised my will-power I stopped it, nor could I invoke the same conditions for months afterwards.

JOHN F. MORGAN.

### Apparition in a Coal Mine.

The Salt Lake Tribune publishes a most remarkable story. The account sets forth that in connection with the impending strike of coal miners at Scofield and Winter Quarters, which the General Manager of the Pleasant Valley Coal Co. is now on the ground trying to settle, there is a story told which is very likely at the bottom of the whole trouble.

On the first day of last May there was an explosion in the Winter Quarters mine and 200 lives were at the time lost, besides a number were crippled and maimed for life. Ever since, by reason of the great shaking-up in the mine from the blast, numbers of men have been injured by falling debris and rock, and for weeks there was hardly a day that some one was not

brought down the hill injured to a more or less extent.

The miners, who are foreigners, have come to the conclusion that the property is haunted. Several of them have heard strange noises, and those favored with keener vision have actually seen a headless man walking about the mine, and, according to their statements, have seen the spirit and addressed it. At other times the headless man would get aboard the coal cars to which mules and horses are worked, and ride to the mouth of the tunnel, when he would vanish and again reappear in the mine.

### Spirits at Peach Plains, Mich.

Peach Plains has a haunted house. The large brick house on the old Behm place, just north of the river road, at present occupied by a family named Howard, is infested with spirits. It is said that the presence of the spirit has been known by all of the recent occupants, and that none of them remain long.

Henry Howard moved there from Agnew in November, 1900, and has been living there ever since. He says the spirit made itself manifest the first night he lived there. It has been heard at least one night a week ever since. The mysterious

noises all come from the basement of the house. Mr. Howard says the spirit has never come upstairs, but on the nights it is out, seems to walk with deliberate steps from one end of the cellar to the other. Footsteps can be heard as though made by a person in the flesh. Occasionally the noise made by tramping is as though a dozen men were walking in time with each other. At intervals a moaning sound comes from the basement and sometimes it is a loud screech as of a person in distress.

Horses passing there at night, when the phantom is on parade, become frightened, and cattle have been known to become terror-stricken.

Two persons have died in the house from natural causes, but Mr. Howard believes that the spirit is that of a murdered man, and that the wails and cries and the sounds of tramping that come from his basement, are made by the spirit of some poor wretch who was lured into the basement and put to death. The house has been unoccupied at times, and its present occupant believes that a murder was committed there.

To prove his theory, he can show blood stains on the brick of the basement. —Grand Haven Tribune.

### Washington's Dream.

On July 4, 1859, Anthony Sherman, then 99 years of age, told Wesley Bradshaw the story of Washington's dream, which he said was in the words of Washington as told him at Valley Forge. In that dream he saw America involved in war three times, the second one being one of a divided nation, and the third being at the close of the century. The following words were made audible to Washington in his dream, as told by Sherman:

"Son of the republic, what ye have seen is thus interpreted: Three perils will come upon the republic. The most fearful is the second, passing which the whole world united shall never prevail against her. Let every child of the republic learn to live for his God, his land and the Union." Then Washington added: "With these words the vision vanished and I started from my seat and felt that I had seen a vision wherein had been shown me the birth, progress and destiny of the United States. In union she will have her strength; in disunion her destruction." —E. P. N. Haywards, Cal.

What has become of the "dead"? Listen! and every moment of time you will hear their mental voices speaking sentiments in harmony with your own mind.



Lady's Boudoir in Pompeii during Eruption of Mount Vesuvius.



## Falsehood Disclosed.

LYMAN C. HOWE.

The following article, of interest to Spiritualists generally, was written by me, and published in the Boston Transcript of June 22:

A "Special Correspondence of the Transcript," dated at Rochester, N. Y., March 7, makes some remarkable statements concerning an honored character of this neighborhood, greatly at variance with the facts as I know them. As many readers may have forgotten the text of that remarkable letter, and may not have the paper at hand for reference, I will herewith present the salient points:

It represents that about 15 years ago Moravia was the greatest center of spiritual activity in the United States; that Mary Andrews was the chief attraction as a medium for communications from the "dead"; that a certain "widow" visited the "shrine" and received such comfort that she purchased the property as the result of "advice" from "her late revered husband," and that Mrs. Andrews was engaged to continue her seances for a stipulated sum. That the widow married again, and her new husband revealed the astounding secret of a double wall and a "blind passage" all around the seance room! That this discovery was such a proof of fraud to the newly-married widow that she at once refused to go on with the business which she thus discovered to be an imposture, and that "she dismissed the medium and her train of spirits at once." After this "Mrs. Andrews ceased to be a medium!"

But the climax of all this array of falsehood is the statement that "she made acknowledgment on her deathbed that she knew there was no truth in Spiritualism—affirming in evidence that she had never allowed any of her daughters to be present at a seance; that she had never brought them up to believe it, but had sent them to a convent to be properly educated in the religious faith to which she herself belonged." That "she asked the Roman Catholic priest of the village to hear her formal confession, to administer the last rites to her, and receive her back into the Church from which she had wandered"; and that said priest undertook to do so, and was "refused access to her by her immediate relatives." Besides these false statements, the letter, as published in the Transcript, abounds in silly sarcasms and contemptible slurs at the faith of the woman he slanders, exhibiting a moral darkness more pitiful than the weakness he charges against Mary Andrews.

As I have known her and her family for over 30 years, spent many days in her house, attended many of her seances, and, at her own dying request, was called to conduct the services at her funeral, I think I am qualified to testify. Besides, I have consulted her husband and family, her physician and several others who are familiar with her life and works and her last days in the flesh, and they all agree in denouncing these infamous slanders against the life and character of this noble woman. She was not dismissed by the newly-married "widow" on any charge against her honesty or the genuineness of her spiritual phenomena. There was never any false wall found or any "blind passages" exposed. There was never any time that she "ceased to

be a medium" until her failing health compelled her to retire. She continued her sittings with increasing success up to August, 1899.

She never made any statement to anyone that she "knew there was no truth in Spiritualism." She never asked the Catholic priest to hear her confession and receive her back into the Church. She never refused to allow any of her daughters to attend her seances, and all of them attended whenever they pleased. One daughter, only, ever belonged to any church, and she writes me that she has attended more than 100 seances, and that her mother usually invited her and the other sisters to attend them. She never sent her daughters to a convent; but two of them were permitted to go, at their own persistent solicitation and against the mother's wishes, but with her tardy consent. Neither of them ever joined the Catholic Church or ever desired to do so. "The Catholic priest of the village" never saw her alone that she might be bamboozled into any confession to him. He saw her once in the presence of her daughter, Mrs. Shaffer, but there was no confession or any expression of a desire to make one; nor one word against the truth of Spiritualism.

If she ever belonged to the Catholic Church it was when she was very young, for her husband has no knowledge of it. It is true that the priest sought an interview and was refused by Mrs. Andrews herself. She would not see him; and there, upon her deathbed, denounced him as a falsifier, if he had claimed that she wanted to embrace the Catholic religion. After that she would take no more morphine, lest while under its influence someone should get access to her room and impose upon her.

I have much testimony that I cannot use here lest it make this article too long. The straightforward statements of such witnesses as Dr. B. F. Ryan and John Andrews and his three daughters, supported by several others that can be used if necessary, leave a poor showing for a libeller in ambush who seeks to defame the character of one of the noblest and truest of women, and to destroy the only means of demonstrating a future life, by vicious misrepresentations. As a good deal of capital is made out of the charges that a "false wall and blind passage surrounded the seance room, I will present the testimony of the carpenter who built it, and the mason that plastered it:

LYMAN C. HOWE: Dear Sir—In answer to your questions in regard to Mrs. Andrews' seance-room at Cascade, I will say I plastered the room in 1873 and know that there were no false walls or partitions. The laths were nailed on common 2x4 studding, the same as used in ordinary partitions.

THOMAS WOOTTON.

LYMAN C. HOWE: Dear Sir—In answer to your questions in regard to the seance room at Cascade, used by Mary Andrews, I will say I am the carpenter that did the work, and there were no false partitions of any kind. There were three windows—two east and one south. Also one door on the northwest end. I lathed it the same as any other room.

D. S. DENNIS.

During her long, useful life, Mary Andrews was respected and beloved by all good people who knew her, irrespective of creeds or

religion. She had many warm friends in all the churches as well as outside of them. There was never a blot or stain on her character, nor any exposure of fraud in her seances, or out of them, and she died as she lived, a sincere and devoted Spiritualist, honored and loved by all good people who knew her. In the hour of greatest trial, when weeping friends look for human sympathy and reverent love, the shock of blasphemous ridicule is doubly painful to bear. At the door of death, when all the sweetest sympathies of human nature are attuned to the call of a common instinct and a common need, we look for words of consolation and religious sentiments to soften the sorrow and sustain and comfort those bowed down with grief. It is then that all barriers of prejudice and differences of faith should be forgotten.

All who respect religion and the civilizing sentiments that thrill with love to God and humanity, approach this sphere of human destiny with reverent emotions and sweet good-will towards all. It is then that we have a right to expect the best offices of religion, to minister to those who mourn. We are not prepared for the exhibition of sectarian spite or coarse ridicule of the life and character of the one whose memory thrills the tearful silence with tender reverence and sacred pain. Slandorous accusations against the beloved dead indicate a spirit of barbarous misanthropy and infidelity to all true religion, repulsive to all good people, and a disgrace to the evil perpetrator, be he who or what he may.

170 Liberty St., Fredonia, N. Y.

## Thought—its Future Results

S. D. NULTON.

Results are brought about through the law of concentration of forces controlled by intelligence.

Thoughts are brought about by the same law. That which brings them about is a divine principle and is termed "causation."

Results contain within themselves the instruments to engender other results; as animals and plants produce their kind. There is something in the egg, a spark of causation, that evolves the chick, and it is imbued with intelligence—every cell, every atom, likewise.

Man works in harmony with this law with every result that he brings about. The concentration of forces from the mind of Franklin and others on the subject of electricity have brought about wonders. The deep, commanding "voice of God" is changed from a Lord to a servant, conveying our messages, lighting our cities, speaking from city to city by telephone, etc. Fire gods and sun gods have all been taken from their throne and are now serving man as servants.

This has been the case along many lines where man-made laws did not prohibit it, and where a profit could be made from inventions. Gods, along political and religious lines, have all been "jealous Gods," suspicious of their subjects, were afraid their thrones would tumble down, and they in their turn would have to help feed swine. So they have put many to death who have dared to think.

Within the last 50 years there has been more concentrated thought along those lines than in all the previous centuries, of which we

have any record. It therefore involves the question: What will be the effect of this mind causation? Will mankind still continue to give to the priest the loins and "sacrum," that tender, "sacred" part of the meat, too "consecrated" to be eaten by a laborer, and the hams and shoulders to the capitalist, then sell the side meat to pay the taxes on the animal, and make soap out of the entrails, so that he may wash and render himself presentable?

I see man to-day in a struggle, trying to extricate himself from an old shell that has hidden him from the light of day. He has seemingly retarded his evolution on account of supposed sacredness of the shell. "Stay in the shell," says his teachers; "it is worse than blasphemy to peck away at things, old and sacred." I see dimly written on this shell which few have deciphered: *A system of exploitation by the leaders in Church and State.* One turns with horror from the scenes of war and bloodshed, crimes and cruelties, during this incubating period of ignorant humanity. Where the shell is "pipped," I see the words written independently by the hand of Eternal Causation and Justice. "Mene, mene, Tekel, Upharsin." ("Thou art weighed in the balance and found wanting.")

May the "chick" soon emerge into the light of a new day—a new dispensation. Then the Truth, like a balloon loosened from its anchorage, will ascend like a rocket. When there is no profit (money) in Truth, there will be no strings on it, and will not be hidden by a network of creeds. Spiritualism has no profits or emoluments to offer its adherents in this life, hence it don't take with those who love gain better than truth.

When the hand of greed is taken from the throat of the goddess of Truth, she will have a new gospel, a new song for earth's millions. Something that "prophets, but not kings, have long desired, but died without the sight." That which was abortive 1900 years ago, under our more enlightened age, will come forth fully fledged.

Ye men of genius, ye men on your watch-towers, let your lights shine!

San Diego, Cal.

## Remarks on Mediumship.

W. J. COWEN.

The gifts of the spirits are sacred charges conferred upon the instruments of spirit power by the wiser intelligences of the spirit-world. Like the inspired prophets of old, the instruments of spirit inspiration live in an atmosphere of sacred communion with God and the angels. Each generation sends its quota to populate the spirit spheres of existence; each generation, therefore, has something to look forward to.

To be a medium for the presentation of spiritual truths is to be the guardian of a sacred trust, the receiver of inspiration, the transmitter of messages from the spirit-world. The spirit intelligences of the advanced spheres do not choose an instrument at random, but select some person whose ability to receive and transmit the thoughts of the spirits, is proof of the genuineness of spirit inspiration. "By their works ye shall know them." A medium's usefulness is recognized and appreciated by the works which emanate from the development of mediumship.

The instrument of the spirit, in-



telligences should be capable of understanding the thoughts given, transmitting nothing but what is given by the spirit intelligences. Such a medium was Jesus; such mediums are those instruments of spirit force, who to-day are performing the duties of their sacred charge; who are now transmitting the thoughts of the spirit-world. Spartansburg, Pa.

### Camp at Grand Rapids, Mich

The third annual camp-meeting of the Grand Rapids Spiritualist Association opened at Briggs Park on Sunday, June 30, about 500 being present. Mr. Baldwin, the president, after a fine opening address, turned the camp over to Elmer Carpenter of Detroit as chairman for the entire session. Mr. Carpenter is particularly well adapted for this work, and few, if any, can equal him. His happy manner of introducing speakers and mediums, his desire to be just and pleasant to all, makes him a favorite with both workers and campers.

Dr. Andrew B. Spinney of Reed City, Mich., gave the first five lectures. On Sunday, at 2:30, it was on "The Resurrection." To Paul he gave credit as being the most concise, logical and forceful writer of all the Scripture authors, fully setting forth the dual nature of man—the natural and the spiritual bodies—that death is only the laying off of the physical and going forth into the higher life in his spiritual body; that as the heavenly bodies differ from one another in size and brilliancy, so human souls differ in moral and intellectual development.

The Doctor's lecture upon this all-important theme was full of history, Bible argument, science and spiritual phenomena—all illustrating and giving absolute proof of immortality. It also contained many practical truths, encouraging each one to a more beautiful life, rich in good deeds, so that death may be a victory and life beyond a joy, instead of regret, sorrow and suffering.

In the evening, his subject was "Divine Influences," and compared the old idea of God with the modern scientific conception. It was a masterly effort.

Monday night was "The Hand-writing on the Wall," taking Belshazzar's feast, its nature, the motives that governed the King, and the kind of people gathered on that occasion. He showed that spiritual influences had in every age of the world come to man, to warn, to teach, to shield him from falling into the slavery of the sensuous, as the King had done; and compared to the Chaldeans all mediums who sold themselves and their spiritual gifts. The soothsayers, astrologers and magicians who failed to read the mystic writing on the wall, had mediumistic gifts, but had prostituted those gifts until they were under the control of ignorant spirits. Then came the Queen, who had not become one of the Bacchanalian revelers, and told the King of one Daniel, a man who could be neither bought nor sold, who was true to his manhood, true to the voice of God in his soul, true to his mediumship, one who could interpret the meaning of the mysterious words. He closed with a forcible appeal to all mediums to be Daniels in conscientiousness and purity.

On Tuesday evening the subject was "The Signs of the Times," and the Doctor dealt with the old

creeds, the dogmas and intolerance of the past, the religious wars (where seas of blood have been spilled), tortures in the name of religion too infamous to record, and persecution as fiendish as any invented by savages. He concluded that the conditions of to-day were as summed up by President Angell in his Baccalaureate and by Dr. Harper of Chicago. "The fatherhood of God and the brotherhood of man." Creeds, forms and dogmas are passing away, while spiritual-ity and helpfulness to humanity are the watchword.

Wednesday evening the subject was, "Is Spiritualism on the Decline? Why?" He said that never was there so much interest among scientists, theologians, writers and thinkers, as now. Never were there so many becoming convinced of the truth of spirit communion as now; but that organization in Spiritualism was on the decline. The spirit-world not being to blame, the entire fault rested with Spiritualists in the want of practical business-methods and harmonious action. When the spirit of love, mercy, charity and truth prevails, then will discordance cease. Then will those who wish to do the most in giving the truth to the world, become seers, not slaves to position and power.

Each lecture was followed by tests by Mrs. Marion Carpenter of Detroit. No words of mine can do justice to her marvelous gifts. One evening, owing to illness, Mrs. Carpenter's place was supplied by her husband, whose work fully equalled her own. Mr. and Mrs. Carpenter will bless thousands by their gifts.

THOS. J. HAYNES, Sec.

### The Ten Commandments OF PHYSICAL LAW.

- I. Man, thou shalt know thyself.
- II. Thou shalt regard thy body as a sacred heritage.
- III. Thou shalt learn to control thy appetite.
- IV. Thou shalt learn to subdue thy passions.
- V. Thou shalt learn to possess thy soul in patience.
- VI. Thou shalt allow only pure thoughts to find lodgment in thy mind.
- VII. Thou shalt let thy life and actions reflect the purity of thy mind.
- VIII. Thou shalt perform with patient diligence the duties of life.
- IX. Thou shalt aim at the attainment of business and worldly honors only in an honorable way.
- X. Thou shalt aim not less at the welfare of others than thine own; then shall thy life be crowned with length of days, health and honor.

### Mme. Montague in England.

A correspondent of *Light* sends the following description of one of the seances of that gifted medium in England:

On entering the seance-room, each visitor is handed a slip of paper upon which a question may be written. A reasonable time having been allowed for this, the questions are collected in a basket, and subsequently another receptacle is handed around in which may be deposited articles to be "psychometrized."

A piano solo follows, after which Madame makes her appearance, and opens the proceedings with a benediction. The questions are

then taken one by one from the basket by Mr. Montague and read by him to the medium, who replies without hesitation.

The inquiries made are of every variety, personal and general. And the replies given show at times an acquaintance with the personality of the questioner which could not obviously be arrived at by any ordinary means, for the questions are written, folded, and dropped into the basket in the absence of the medium, and afterwards taken out at random, apart from which doubtless many of the inquirers are strangers to her.

A reply to a general question is worth quoting from. The inquirer asked: "How can we practice and increase our will power?" To which the medium answered:

"By control of self, by controlling our own temperament and disposition, by holding impulse under the sway of reason. We can never control anything outside until we control at the center. We can never have power over anybody until we have control over ourselves. There is where the will-power must be exercised, not by attempting to enslave others, but by holding in subjection one's self."

Next came the psychometry, which was mainly given from articles of jewelry—watches, seals, bangles and the like. The past, present and future conditions of the owners of these were delineated with (so far as could be ascertained) a remarkable degree of accuracy, certainly so in the case of the present writer, for although the predictions regarding the future have yet to be justified by events, it is a noteworthy circumstance that they coincided exactly with delineations obtained elsewhere.

In the course of the proceedings much that was generally valuable was uttered, as, for instance, minute directions for healthy breathing, so as to secure the fullest lung expansion; also hints on healing, in the course of which the following utterance, worthy to rank as an aphorism, was made: "Every healer should be a teacher, for unless you teach people to remain healed they will sicken again."

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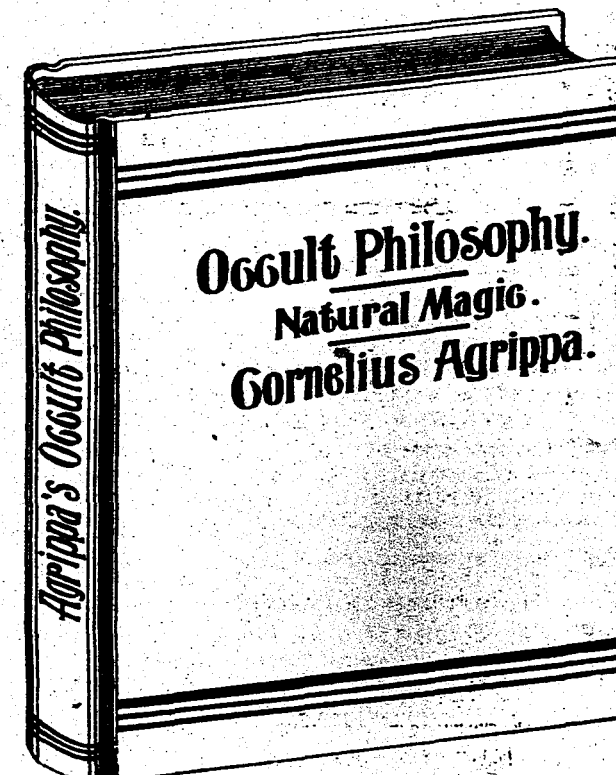
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OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.



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All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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**BUILDER AND THE PLAN**—a text-book of the Science of Being, by Ursula N. Gestefeld, N. Y. \$2.00. It is invaluable for all who seek to become enlightened in self-mastery and to gain such understanding of fundamental principles as to become comparatively independent of circumstances.

**SCIENCE OF PALMISTRY and its Relation to Astrology and Phrenology**, by Irene Smith. \$1.00.

**POLITICAL ECONOMY OF HUMANISM**, by Henry Wood. 320 pp. Lee & Shepard, Boston. \$1.25.

**LESSONS IN MENTAL SCIENCE**, by Anna Valle Switzer. 40c.

**RATIONAL MEMORY TRAINING**, by B. F. Austin, B. A. 164 pp. 30c.

**DEATH; THE MEANING AND RESULT**, by John K. Wilson, Lily Dale, N. Y. 560 pp. \$1.25.

**REALIZATION; a course of lessons on "The Inner Nature of the Self,"** by Lorine Follett, Atkinson, Ill. 50c.

**PSYCHO-THERAPY, or Hypnotic Suggestion in the Cure of Disease, and as a factor in moral, mental and spiritual development**, by Jay Ross Demude. \$1.

**HEALING WITHOUT MEDICINE**, by Prof. Jesse J. Todd, Doctor of Psychology. 76 pp. \$1.00.

**MAGIC SEVEN**, by Lida A. Churchill. Alliance Pub. Co. \$1.00.

**SYMPHONY OF LIFE**—a series of constructive sketches and interpretations by Henry Wood. 300 pp. \$1.25.

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**BRAIN AND MIND; or, Mental Science Considered in Accordance with the Principles of Phrenology and Physiology.** H. S. Drayton, M. D., and James McNeil, A. M. \$1.50.

**THE TEMPERAMENTS, or Varieties of Physical Constitution, considered in relation to Practical Affairs.** D. H. Jacques, M. D. 150 illustrations. \$1.50.

**The Science of Sociology**, by Wallace E. Nevill. Price, 25c. Altruistic and socialistic. For sale at this office. 1864  
THOMAS G. NEWMAN, Editor & Publisher,  
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# PHILOSOPHICAL JOURNAL

[Established in 1885.]

Official Organ of the  
California State Spiritualists' Association.

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Between 10th and 11th Streets.

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, JULY 27, 1901.

**Our Lives** are not measured by the number of years we live, but by the mental growth and evolution of the individual. The length of physical life is but a trivial thing.

**Anti-War.**—The 35th anniversary of the Universal Peace Union was held at Buffalo, N. Y., on July 14 to 17, 1901. There was an excellent program, and much interest was manifested. War is a relict of barbarism and a disgrace to humanity, and should be superseded by arbitration.

**The Boston Investigator** is to be congratulated upon a gift of \$500.00 from the late Mr. Moffet, of Seward, Neb., who desired to have that paper on a solid basis. The *Investigator* is now improved in spirit and appearance. This generous act is worthy of emulation by every lover of the spiritual cause.

**Dr. Hodgson** writes to the New York *Herald* that the story published by it concerning the investigations of trance mediumship by Dr. Tuckey, of London, England, is not founded on facts. As the *PHILOSOPHICAL JOURNAL* made an item about the matter on June 1, based upon the *Herald's* statement, we are pleased to have the facts in the case. The political papers are eager for sensation, without reference to truth.

**Marion, Ind.,** has a new Spiritualist Society chartered by the National Association. It was organized by Dr. and Mrs. Sprague of Jamestown, N. Y.

**Believe in yourself.** Instead of saying, "I can't do it," when the matter is presented to your mind, as the best thing to be done—say with a will, "I can and I will." Then go to work and do it, and you will find that it will be easily done.

## Another Wonderful Invention

A storage battery has just been invented by Prof. Edison, which will revolutionize many of the methods now in use, and become one of the greatest wonders of the present age. It is on exhibition at the Pan-American Exposition at Buffalo, N. Y., and is a complete success. A new art of electrical propulsion and navigation will be the result of this invention. Electric light will be cheapened, and it will be possible for electricity to win favor in many factories where the steam engine and its power now reign supreme.

One of its results may be that the force of Niagara may be shipped by the carload and used anywhere on earth. This battery will do much for the advancement of electrical science during the twentieth century. Its use will reduce the weight of automobiles, and make electrical features on ships more available. There is a possibility that its application to railroads will retire the present trolley system, a system that has been very efficient in affording rapid transit.

## Sight for the Blind.

Mr. Rouss, a rich man of New York, offered a million dollars, some years ago, to anyone who would restore his sight. He was pestered by fakirs, who wanted the money, and finally giving up hope for restored vision, withdrew the offer.

Miss Lida A. Churchill, a mental healer and author of a book entitled "The Magic Seven," is quite willing to undertake the work of restoring Mr. Rouss' vision, and is now operating on a destitute old man by the name of Martin, who reports that he begins to see again, after several years of blindness. She is doing this work without pay, or hope of reward of any kind, and is even paying the room rent of the aged patient.

Miss Churchill is not only a Mental Scientist, but a philanthropist, and an embodiment of good thoughts and practical deeds. Would that we had many more of such manifestations of mercy and charity.

**Lake Brady Camp** opened on July 7, with a good number present and considerable enthusiasm. Mrs. Loe F. Prior, the celebrated speaker and medium, occupied the platform in the afternoon of the opening day. Her lecture was a wonderful inspiration, and her spirit messages and tests were exceedingly accurate and telling.

**The Ingersoll Memorial Association** recently held its first public meeting in the Great Northern Hotel, Chicago. The initial project decided on being a scheme for the erection of a memorial temple and hall at a cost of not less than \$100,000. In addition to the hall, plans will be matured for the erec-

tion of statues and monuments in honor of Colonel Ingersoll in Chicago, and also for the holding of an annual public meeting there. Charles B. Waite, president of the Association, made the opening address.

## Life Power in Deep Breathing

The great ambition of this age is to obtain wealth. It would be far better if the energies of men were devoted to the attainment of health and happiness. By the practice of systematic deep breathing—inhaling and exhaling life force—not only can health and happiness be attained, but also wealth. Mrs. Elizabeth Towne, editor of the *Nautilus*, published in Holyoke, Mass., gives two methods, which, she says, if they are practiced faithfully for a month, will bring wonderful results in banishing disease and sorrow, and substituting in their place energy, ambition, power and joy. To test her methods will require only a little exertion and time. She says she does not care whether anyone has faith in the practice of these methods or not. She adds: "Just do it and you will find out that what I affirm is true." Here are her methods:

When you awake in the morning, throw everything wide open, lie flat on your back, with outstretched arms, no pillow and light covering, or, what is better, none at all. Relax from head to foot, close your mouth, take quietly a deep, slow breath, filling the lungs evenly as possible all the way down; hold the breath as long as you can without straining, then see how very slowly and smoothly you can let the breath out. Pay very particular attention to this. See how slowly and steadily you can exhale the breath. Now, "get your breath" if you need to—as you certainly will if you are unaccustomed to deep breathing—and then do it over again. Repeat this five to seven times. Take about four seconds to inhale, eight seconds for holding and as many as possible for exhaling. Possibly you cannot hold the breath so long at first—remember not to strain. Smooth, easy, steady—these are the first essentials. Practice will lengthen the breath.

The standing exercise, to be taken two or three times a day in the open air or by an open window, is as follows:

Throw your shoulders back, head up, eyes uplifted, inhale love, power, life, slowly, quietly, let it thrill and permeate your being, then lower your eyes, spread out your hands and breathe forth quietly, smoothly, slowly. This is for a female.

If a man, stand like an athlete, chest out and stomach in; then take long breaths from the sun, to exhilarate your whole being, then breathe out blessings to all. When inhaling a breath, you are negative; when holding it you are poised; while exhaling you are positive—radiant. Then whatever you are most interested in, spread out your hands and breathe life into it. You can grow friends, money, wisdom, anything you will by this practice.

**Wheaton, Ill.,** has a new society under the presidency of George H. Brooks, the popular Spiritualist lecturer. It has a prospect for a successful career.

## The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**THE WISDOM OF PASSION, or The Motive of Human Nature**, by Salvarona. 250 pages, illustrated red cloth. Boston, Mass.: Mystic River Book Co., 62 Clinton St., Everett Station. Price, \$2.00.

This book contains 21 chapters and shows the effect of Passion on society, thought, ideas, sensations of hope, fear, liberty, love, etc. In the first chapter the author defines his position in these words: "The moral strength of a person is in his spiritual passions. An ill habit has the force of an ill fate. Passions are the creators of character; and every passion creates the moral form of its own special character. Without passion, character could not exist. Emerson says: 'All form is an effect of character; all condition of the quality of life. Being passes into Appearance, and Unity into Variety. The universe is an externalization of the soul. Since everything in nature answers to a moral power, if any phenomenon remains brute and dark, it is because the corresponding faculty in the observer is not yet active. By the word emotion I mean passion.'"

The very handsome program of the Southern California Camp-Meeting at Los Angeles, from Aug. 11 to Sept. 11, is on our desk. It contains 24 pages and a nice cover. It gives not only the program of exercises, but lists of speakers and mediums, etc. Mrs. Nettie Howell is secretary. See advertisement on next page.

The White House at Washington shows in a measure the individual tastes of the various presidents, and is also a treasure-house of valuable bric-a-brac presented by Americans and by other Governments. The *Delineator* for August contains 16 photographs, most of them never having been published before, showing some of the most artistic specimens. For those who have never been to Washington, this article will have great value. For those who have already been there and wish to remind themselves of what they there saw, it will also have great value.

**Institutional Marriage** is the title of a pamphlet of 45 pages, written and published by M. Harman, 500 Fulton St., Chicago, Ill. 5 cents. It is an address delivered before the Society of Anthropology, on March 31, 1901. It is a powerful argument in favor of equal rights for man and woman in selecting life partners.

The program of the Queen City Park Spiritualist Camp is received. This is the 20th annual camp, located at South Burlington, Vt. It opens Aug. 11 and closes Sept. 8. It has a long list of speakers and mediums. Dr. E. A. Smith is secretary.



**In Some Sense,** every human life awaits a similar momentous period of spiritual fertilization. The great epoch marks the entrance of the soul into what Jesus called the kingdom of heaven. The soul may not enter at its own chosen time, but must wait until the roll of years brings the golden opportunity. Then that the waiting may not be in vain, there must be a state of growth reached by the soul to fit it for the privileges of the new kingdom. The parable of the ten virgins is a simple illustration of the preparedness and unpreparedness of souls when the great opportunity ripens in their lives. Some ethical writers have found fault with this parable as justifying the five wise virgins in selfishness in their refusal to share their oil with their comrades.—*Life*.

**Wisdom,** though giving all happiness, cannot be had for a monetary consideration; but Ignorance, though destructive of all happiness, people pay a great price for. Wisdom says: "Live my precepts and you will be happy now and all the time." Ignorance says: "Believe my dogmas and give me money and you will have Heaven hereafter."—*World's Advance Thought*.

**EROS AND PSYCHE.** A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

**THE CONQUEST OF POVERTY,** by Helen Wilmans. Price, 50c. For sale at this office.

**THE SECRETS OF ASTROLOGY REVEALED**—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

**N. S. A.**—The ninth annual convention of the National Spiritualists' Association of the United States of America and Canada, will be held in the Masonic Temple, Ninth and F Sts. N. W., Washington, D. C., on Oct. 15, 16, 17 and 18, 1901. All Spiritualists in the United States and Canada are invited to be present. For full particulars about reduced rates on railroads, address MRS. MARY T. LONGLEY, Sec., 600 Pennsylvania Ave. S. E., Washington, D. C.

## Southern California Camp

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## Camp-Meeting Dates.

Cassadaga, July 12 to Aug. 25. A. E. Gaston, Sec., Meadville, Pa.  
Summerland, Cal., July 21 to Aug. 6. Wm. P. Allen, Sec., Summerland, Cal.  
Sunapee Lake, at Blodgett's Landing, Newbury, N. H., Aug. 4 to 18. Mrs. Addie M. Stevens, President, Olaremont, N. H.  
Ashley, O., July 14 to Aug. 4. W. F. Randolph, Sec., Ashley, O.  
Clinton, Iowa, July 28 to Aug. 25, at Mount Pleasant Park.  
Mantua, O., July 28 to Sept. 2. Lucy King, Sec., Box 45, Mantua Station, O.  
Chesterfield, July 18 to Aug. 26. Flora Hardin, Sec., Anderson, Ind.  
Hazlett Park, July 25 to Sept. 1. I. D. Richmond, Sec., St. Johns, Mich.  
Kansas State, Aug. 9 to 26. E. S. Bishop, Glasco, Kansas.  
Island Lake, July 18 to Sept. 2. Ella B. Brown, 266 21st St., Detroit, Mich.  
Grand Ledge, July 28 to Aug. 25. Geo. H. Sheets, Grand Ledge, Mich.  
Delphi opens July 27. Brown Good, Box 110, Delphi, Ind.  
Lake Pleasant, July 28 to Aug. 25. Albert P. Blinn, Sec., 603 Tremont St., Boston, Mass.  
Vicksburg, Mich., Aug. 2 to 25. Jeanette Frazer, Vicksburg, Mich.  
Onset Bay—July 11 to Sept. 1. For programs, address the Onset Bay Camp-Meeting Co., Onset, Mass.  
Southern California, Aug. 11 to Sept. 11. Nettie Howell, Sec., 139 West Fifth St., Los Angeles, Cal.  
Queen City Park, at Burlington, Vt., Aug. 11 to Sept. 8. Dr. E. A. Smith, Sec.

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Myriads of men inquiring:  
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By and by?"  
"Oh, yes," the answer cometh  
From afar;  
From those who're born again—  
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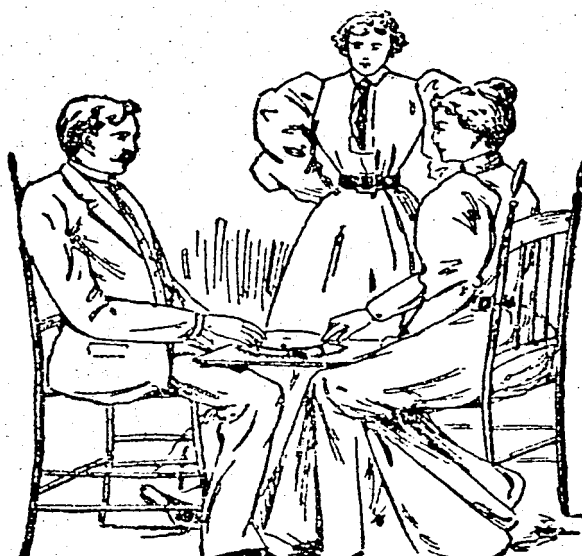
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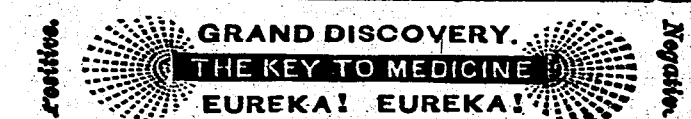
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C.H. WADSWORTH.

**Mission Lyceum** meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month.

W. T. JONES.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**Mrs. Anna L. Gillespie** spent Sunday, July 7, in Port Huron, Mich., giving lectures to the spiritual society, of which she was formerly pastor. She expects to visit Port Huron again on her return from the Eastern camps.

**"Motive"** was the theme in Templar Hall, Pythian Castle, last Sunday afternoon. Dr. Hall presided and Miss Lee dispensed music to an audience of thinkers anxious to analyze the motives which prompt the activities of life.

**Dr. J. L. York's** interesting lecture in Occidental Hall last Sunday evening on "What We Owe to the Dead," was well received by a good audience. The Doctor speaks there again next Sunday for the last time, as the Society of Progressive Spiritualists begin their meetings in that hall on the first Sunday in August, with Mrs. R. S. Lillie as speaker.

**Dr. and Mrs. Tuley** have removed from Fruitvale to San Francisco, where they have just built a fine residence located at 323 23rd Ave., near Clement Ave. The Sutro electric cars pass within 150 feet of their residence.

**The Orritta Sisterhood** home has been opened at 1726 O'Farrell St., San Francisco. It is an occult society, which will hold meetings for lectures on Sunday evenings. It will also have classes for healing; and on Wednesdays for messages and psychometric readings. Last Sunday the lecture was by Mrs. Mary Wells on "The Breath of Life." On Wednesday the readings were by Mrs. D. M. Place and Mrs. Elizabeth Clark. This society was organized and incorporated under spirit direction.

**State Convention.**—Arrangements are being rapidly completed for the annual gathering of Spiritualists in Maccabee Temple, Oakland, on Sept. 6. The local societies are working harmoniously and enthusiastically to make this sixth convention a success. Those who intend visiting the Convention from the interior of the State would do well to communicate with the State Secretary, W. T. Jones, 305 Larkin St., San Francisco, that arrangements may be made for their reception and comfort during their stay. Speakers and mediums from any part of the country who can help out the program for the social and spiritual meetings, are invited to communicate with the secretary at once.

M. S. NORTON, Pres.

**Dr. Turman** addressed the afternoon meeting of the Union Spiritualists at Fraternal Hall, Oakland, on Sunday, July 21, taking for her subject, "Personal Magnetism," which she handled in a masterly manner. The lecture was followed by the answering of a large number of promiscuous questions, by intuition, which proved highly edifying and instructive. Mrs. Smith, Mrs. Boose and Mrs. Knapp followed with messages. The evening meeting was addressed by Mrs. Jennie Robinson, who gave a large number of messages to a well-pleased audience. The same speakers will occupy the platform Sunday, July 28, Dr. Turman in the afternoon and Mrs. Robinson in the evening.

**The Mediums' Meeting** at Loring Hall, Oakland, Wednesday evening, July 18, was addressed by Dr. Turman, Mrs. Smith, Mrs. Boose and Mrs. Knapp, following with well-recognized messages. A prominent feature of these meetings will be the answering of written questions by intuition, by Dr. Turman.

**Mrs. Dr. C. Stewart**, formerly of Oakland, is sojourning at Plattville, Colo., in the suburbs of Denver, spending her spare time fishing and hunting.

**Sunday Meetings.**—Mrs. C. J. Meyer gave her usual test seance in the evening at 305 McAllister St.

Mme. Young gave demonstrations of spirit return by psychometric readings and messages, at 305 McAllister St., after an interesting lecture by Mrs. Seal.

Mrs. Eberhardt held her usual spirit test meeting at 3250 22nd St., giving spirit messages and tests, after an inspiring address by Mrs. Maud Lord Drake. Mrs. Eberhardt will take a vacation until Aug. 1, visiting friends in San Jose, and will hold no more meetings until after that date.

**Knot 5**, of the Hermetic Brotherhood celebrated its tenth anniversary on Wednesday evening, July 17, at 509 Van Ness Ave. The parlors were comfortably filled with those who were pioneers in the movement on this Coast. While there was no set program, music, reminiscences and social converse made the happy hours pass swiftly. Under invisible guidance, they saw the necessity of organization for permanent growth in the higher thought, over ten years ago. While the great body of progressive thinkers are now agitating for the concerted action that assures protection and power to the "one from many," Knot 5 has already proved its theory.

**Deep Breathing** for Psychical Development, or Internal Respiration, by Respiro. 50c. For sale at this office.

**The Oakland Spiritual Society** met at Unity Hall, 856 1/2 Isabella St., last Wednesday evening. Vice-President Stewart presided. Mrs. Palinabaum read a poem, and Dr. Palinabaum gave tests, after which he invited a few forward for character-readings, telling some past events and prophesied other events for the near future. Mr. Gillman spoke on healing, dwelling upon the idea of the ego being the healer. Mr. Preston followed by a few remarks and closed the meeting by an invocation. A. L. ASTOR.

**Swami Abhayanaanda**, the noted philosophical lecturer and teacher from India, is now in San Francisco and lectured last Friday evening in Room 209, Emma Spreckels Building, 927 Market St., and holds classes for instruction in the higher philosophy at the same place. She is rooming at the Abbotsford, on Broadway and Larkin Sts., where she will be glad to receive her friends.

**Personals.**—Mrs. J. M. Aldrich of Santa Rosa spent Friday of last week in San Francisco. We are sorry to learn that Mr. Aldrich is still indisposed.

Mr. W. E. Copeland, formerly a Unitarian minister, now president of the Co-operative Brotherhood, is spending a week in San Francisco, on his way to Los Angeles camp. He attended several of the meetings in this city, giving short addresses, and lectured in Lower Scottish Hall on Tuesday evening, presenting the claims of his colony.

# CURED BY A MIGHTY POWER!

All Chronic Diseases Cured by a System of Treatment Originated by DR. J. M. PEEBLES, the Grand Old Man, of Battle Creek, Mich.



DR. J. M. PEEBLES.

## PSYCHIC SCIENCE

In the Cure of Disease.

Dr. Peebles, the grand old man of Battle Creek, in whose brain originated PSYCHIC TREATMENT, has so perfected his method that it has revolutionized the art of healing, and it can almost be said there are no hopeless or incurable diseases. This system of treatment has brought thousands upon thousands back to health, after they had been pronounced hopelessly ill by the very best local physicians. His cures have been proclaimed PHENOMENAL by the many thousands who have had a chance to watch the near neighbor, friend, or relative, pronounced at Death's door by the local doctor, brought back to perfect manhood or womanhood by this eminent doctor and his associates. These wonderful cures are brought about through a system of treatment originated by Dr. Peebles himself, the great authority on Psychic Phenomena, which is a combination of

mild magnetic remedies and Psychic Power, making the strongest healing combination known to science. This method has been so perfected by the doctor that anyone may use it in their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "For years I bore about my body the piteous spectacle of disease and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

## Despair not, There is Still Hope for You.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after they had been told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions. Indigestion, stomach and bowel troubles, catarrh, liver trouble, rheumatism, kidney trouble, heart trouble, lung and bronchial trouble, dropsy; in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for literature giving full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you, even though you do not take treatment. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. If suffering, write to-day.

## Address DR. PEEBLES' Institute of Health,

BATTLE CREEK, MICHIGAN.

**A Really Natural Death.**—Mrs. E. M. Dewey of Dimond, Alameda county, Cal., at the age of nearly 85, and enjoying the best of health, on June 7, early in the morning, calmly announced to her household and friends that the time had come to bid them farewell, as she was about to pass to the spirit-life. She experienced no pain, was not even uncomfortable, but only felt sleepy. She passed away so quietly that those who were in the room believed she was only sleeping. She had a strong personality and a phenomenal record, and retained full possession of her faculties to the very last. She was born in Springfield, Mass., on July 16, 1816. Her husband, E. M. Dewey, was well known as a newspaper publisher in the San Joaquin valley, and his brother, the late A. P. Dewey, published the Rural Press here for several years. Both of them have been active workers for humanitarian progress along various lines. A. CRIDGE.

**One Thousand Dreams** and their Interpretations, by Dr. R. Greer. Price, 25c; postage, 4c. For sale at this office.

## Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]  
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## The Planetary Hour Book.

GOOD AND EVIL HOURS

Calculated for every hour for month of July, 1901. Vest-pocket size. Price, 10c. For sale at this office.